

...late ca-
 necer to expand
 productio But unless it

Eve Notes.

(Continued from Page 2)
 to the Myongdong, the
 Broadway? of Korea if you
 please, and here I discover-
 ed the secret of this
 Christmas Eve. It was, of
 course, not unusual to find
 drinkers drinking and tea-
 room haunters sipping but
 there was some kind of
 determined animation about
 it this evening. The secret
 was the curfewless night.
 so the drinkers were
 determined to sit it out
 when the tavern insisted
 on closing for curfewless
 night does not alter man-
 agement's desire to sleep,
 management being so un-
 gracious as to treat this
 as another ordinary day,
 the drinkers repaired to a
 well-known tea-room and
 behold! patrons kept com-
 ing in and packed the
 establishment to the beams
 into the early hour of the
 morning. I understand the
 tea-room was open all
 night.

And everywhere in the
 black night were little
 bands of wandering tribes-
 men, the Christians, sing-
 ing carols all night long.
 "Silent night, holy
 night."

- Hansye
 Tewis, Dec 27 '55

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KOREAN PRAYERS WERE FOR IDAHO

MOSCOW, Idaho, Nov. 24. (UP)
 —Now it turns out that the Uni-
 versity of Idaho Vandals had some
 long-distance prayers to back up
 their moxie during the last foot-
 ball season.
 University students and other
 Moscow residents each year send
 gifts to the Happy Home orphan-
 age in Korea. Last August 675
 pounds of aid were dispatched and
 7716 pounds of Christmas gifts
 were mailed recently.
 Mrs. Theodora Smith, a Vandal
 rooter, included a letter with the
 last shipment telling of the Van-
 dals' misfortune during the early
 part of the football season. Back
 came a letter from Soo Yong Oh,
 the orphanage manager, who said
 "We sincerely pray . . . for a vic-
 tory of the Vandal team. May
 God richly bless you and your
 Vandals."
 Idaho then beat Utah, Fresno
 State, Utah State, nearly upset
 Oregon State, and wound up the
 season Thursday with a win over
 Montana.

Korean Survey

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Education Under The Japanese

In 1939, 5.5 per cent of the total Korean population—about one-third of the Korean children of school age—were educated in primary schools; 0.1 per cent of the total Korean population were enrolled in secondary schools and about the same number in professional schools. Very few Koreans were allowed to attend colleges, or the Teachers' Seminaries, or the Japanese Imperial University. Moreover, most of the Korean students in higher educational institutions were trained in law or literature—engineering was not encouraged.

Thus, education in Korea under the Japanese domination was virtually limited to primary education. The Japanese administration evidently considered secondary and university education "harmful" for Koreans. What is more, Koreans were trained to be useful slaves of the Japanese Empire and were forced to learn the language of their conquerors—who strictly outlawed the use of the Korean language. Korean and Japanese students were, most often, taught in separate schools. All school administrative positions were filled by Japanese. Moral educa-



Education in Korea

By JAI HYON LEE

tion had for its purpose the worship of the Japanese Emperor, rigorous exercises designed to "toughen" the pupils, and the glorification of the Japanese Emperor's policy.

Much of the credit for actual achievements in Korean education under the Japanese domination belongs not to the Japanese administration but to private organizations, especially Christian missions. In 1939, the percentage of Korean students in private schools compared with the total number of Korean students in the country was 2.5 per cent for primary schools, 41.7 per cent for high schools, and 56.5 per cent for colleges. This indicates how large a part was played by private organizations in Korean education during the Japanese domination.

Education Since Liberation

After the defeat of Japan in 1945, in an attempt to counteract the limited education provided by the Japanese, the Koreans found themselves greatly in need of qualified teachers, school buildings and textbooks. However, the Korean people finally managed to overcome most of the difficulties despite the great social, political and economic unrest which prevailed at that time.

The most significant change in Korean education since the defeat of Japan is the increase of enrollment from about 6 per cent of the total population in 1939 to about 14 per cent of the total population in 1952. With the growth of enrollment has necessarily come a vast increase in the number of schools of all types and of teachers, and of course an especially great increase in the number of Koreans engaged in the teaching profession. With the opening of education leadership, opportunities now are available to Koreans not only for formal training for teaching, but also for study in other lines of specialization which have a direct bearing upon the economy and social structure of the country.

A second great change has occurred in the organization of the educational system. Whereas under the Japanese the organization favored the separation of prospective professional people from prospective laborers, tradesmen, craftsmen and lower level skilled workers at about the age of 12, today the effort is being made to reserve all kinds of specialized training to the period following the junior high school course, at the age of 15.

A third change that may become more important in the years to come is in the orientation of educational leadership with respect to the curriculum and general methods of the schools. After World War II, Korea for the first time found herself in a position to use the educational system for the purpose of advancing the cause of freedom in political, social and economic life.

Educational Policy

The National Assembly of the Republic of Korea passed fairly detailed laws setting forth the purposes, objectives and general character of the educational system early in the period of its organization as an independent legislative body. This legislation is contained in Laws No. 86 and 178.

The obvious intent of the National Assembly was to reform the selective and rigid program of education which had been installed during the years of Japanese domination. The new program contemplates a universal and free primary schooling of six grades, enrolling children from 6 through 11 years of age.

The three-year middle school, or junior high school, and the three-year high school, which consecutively fol-

low the primary school, are intended to extend the values of mass primary schooling for those whose competency justifies continued school attendance, and who at the same time are able to provide at least a portion of the cost of their continued education.

Similarly the law provides for publicly controlled and supported higher education as well as for the continuance of privately supported higher education.

Considerable thought has gone into the shaping of aims and objectives for education in such a fashion as to realize the essential goals of the new Korean nation as an independent and democratically oriented sovereignty.

It is also obvious from the provisions of the Education Law that the purpose of Korean leadership has been to develop to a reasonable degree the practical skills in all children and youth, together with the ability to choose an occupation. In addition it is intended to provide opportunities for the development of vocational or other occupational skills in high school graduates and to provide facilities for higher specialization along occupational lines in institutions for higher education. The actual functioning of most of the technical high schools leaves much to be desired. The number of teachers competent in any of the various levels of skill which supposedly are taught by the institutions is pitifully small. The reason for this lies partially in the shortage of required equipment and facilities to give training in terms of manual accomplishments. And, of course, there is great need for thousands of graduates from efficient technical schools.

Elementary Education

The Republic of Korea is committed to the policy of compulsory primary education, which is regarded as the joint responsibility of the government and the parents or guardians. Article 8 of the Education Law provides: "Every person is entitled to receive a six-year elementary school education. The appropriate national and local governmental bodies shall establish and maintain the number of schools necessary to provide elementary education; for all guardians of school-age children are required to help them secure an elementary education."

Article 96 of the same law provides: "Every parent or guardian has the duty to require the school attendance of the children under his protection from the beginning of the school year in which the children become six years of age to the close of the school year in which they become twelve years old."

Article 97 of the same law also provides: "Those who employ children of the ages indicated in the preceding Article shall so arrange their employment as not to interfere with their required primary education."

Of the 3.3 million children of ages 6-11, however, only 2.4 million, or 77 per cent, are enrolled in existing primary schools at present, because of classroom and teacher shortages. Local education committees are doing their best, despite the present economic difficulties, to expand facilities to enable all of the school-age children to attend school. Much of the present school facilities exist because of the unselfish sacrifices of parents and people of school districts.

Under normal conditions a primary school pupil at



U.S. Army Photo

Tent and thatch-roofed building which serve as school rooms—erected on the foundation of a bombed out school at Hyon-ni.

tends classes morning and afternoon Monday through Friday, and Saturday morning. Because of the shortage of accommodations, however, classes in the lower primary grades in almost all schools are being held either morning or afternoon but without any reduction in total school time for each child.

The foregoing program for pupils includes essentially the subject areas and time allotment in the elementary curriculum in most progressive school systems. It covers adequately all the vital aspects of Korean life and provides sufficient time for effective education.

However, "primary education in many places in Korea is being carried out under almost impossible conditions," it was stated in the Preliminary Report of the UNESCO-UNKRA Education Planning Mission to Korea (dated December 1, 1952). Since the Communist invasion destroyed some of the all-too-insufficient school facilities, many classes are held outdoors, under trees and on hill-sides. Some are fortunate enough to be conducted in tents. Hundreds and even thousands of pupils have no chairs or desks. While some new schools have been built and others repaired and reoccupied, the situation still is very critical. It will take years to remedy.

The smallest primary class has at least 50 pupils, the largest 130. The average number of pupils to a teacher in primary schools is 77 for the whole country. The Edu-

(Continued on page 10)

An open air class beside a bombed-out Korean school.

United Nations Photo



EDUCATION IN KOREA—Continued from page 7

cation Law sets 60 as the maximum number per class in the primary school. It is obvious that the more pupils a teacher handles the more difficult it is for him to make a good job of teaching.

Many pupils, due to poverty, do not have the needed paper, pencils, or crayons to enable them to participate in learning activities in the class. Effective materials and library books are practically nil. A minimum of these essential school facilities is basic in any sound educational program, and a definite workable plan to provide them as soon as possible should constitute an indispensable part of the over-all program of reconstruction of Korean education.

Secondary Education

The six-year period of secondary education is divided for administrative purposes into a three-year middle school, enrolling students at the level of the seventh, eighth and ninth grades; and a three-year high school, enrolling students at the level of the tenth, eleventh and twelfth grades. Middle schools today are entirely of the general or academic type. High schools are of two main types: general or academic and technical or vocational. The latter group of high schools embrace five specific categories: agricultural, commercial, engineering or technical, fishery and marine, and normal schools.

There are 578 middle schools in the southern half of the country today, enrolling 270,000 students. High schools number 308, enrolling 142,000 students.

The enrollment in all types of vocational high schools is about 38 per cent of the total, with the remainder enrolled in the general or academic high schools. The total number of high school students is about 52 per cent of the total number of middle school students.

Because of the scarcity of scholarships in a period of general financial difficulties, middle school and high school enrollments represent the middle and upper segments of the population, in terms of economic competencies of the families. This condition cuts off from needed training a large sector of the youth of Korea today which includes many potential leaders of all types.

Higher Education

Establishments for higher education at present in Korea comprise five national and three private universities, four public and 25 private independent colleges and two public and five private junior colleges. Thus there are no fewer than 43 institutions of higher learning of which 36 are degree-granting institutions.

Except during the years of the Korean War, by far the greatest concentration of university students in Korea has been in Seoul. The Seoul National University with its eight Constituent Colleges is situated in very fine buildings. The Chosun Christian University—the oldest of Korean universities—is also situated in very fine quarters; and so is the Ewha Women's University. In addition there are five other degree-granting University Colleges in Seoul. Degrees in these five colleges are in literary subjects only—i.e. Liberal Arts, Commerce and Law. Facilities for science teaching are slight and for technology nil.

When the Communist invasion came these colleges all evacuated to the south, mainly to Pusan, where they carried on in very temporary and make-shift accommodations. The larger universities made a gallant struggle against almost insuperable difficulties. Seoul National University, for example, established laboratories where a small amount of practical teaching was carried on. Ewha Women's University owned a small dispensary for their medical school; research students in technology were doing their work in local factories and so on, but it was impossible to carry on university work in a satisfactory manner under such conditions.

After the Armistice was signed in July, 1953, these schools returned to Seoul only to find most of their buildings and other facilities destroyed, badly damaged, or occupied by military units of the United Nations Command. Universities and university colleges in cities other than Seoul are in very much the same condition. Many of the buildings were destroyed in the course of war.


The total number of students in Korean universities is estimated at approximately 34,000—this being about 1.1 per cent of the student population. Of these approximately 4,000 are women. Ewha Women's University and Sukmyong Women's College are educating about 70 per cent of the women students. Few women are found in the "co-educational" institutions, although in time the percentage is expected to increase.

Full-time instructors at the 43 institutions of higher learning number about 1,300. This is a considerable increase over previous years—suggesting that the field of education is gaining in strength in spite of the difficult conditions under which all the universities are working. In some of the private universities, the ratio of students to faculty teachers is fantastically large. It is because in these schools there are a certain number of part-time and transitory instructors.



Students and faculty of Chosen Christian College gather in the open air theater on Founders Day.

U.S. Army Photo



Interior view of the new printing plant at Yang Dong f which will play its part in re-establishment of a sour educational system in the Republic of Korea. The printin equipment is the most modern obtainable.

School Books for Korea

UNKRA Photo

If a school in the Republic of Korea had one book, that was a luxury. Said a schoolmaster who coped with the problem of teaching Korean pupils under difficult war-time and post-war conditions:

"We had to evolve a new system of teaching entirely by repetition. When we didn't have a blackboard, we used to draw our illustrations on the mud floor."

The time will soon be at hand when every school child in the R.O.K. has a text book to himself. That is the program of the new National Text Book Printing Plant, now in full production at Yong Dong Po, near Seoul.

The printing plant, officially opened on September 16, is expected to supply enough textbooks for primary and lower school grades by the end of this year. It was built through the combined efforts of the United Nations Korean Reconstruction Agency (UNKRA), the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the R.O.K. Government.

UNKRA, in its program of encouraging and re-establishing a sound educational system as part of the reconstruction of the R.O.K., has devoted large sums to rebuilding and restoring schools. The plan to build and equip the National Text-book Printing Plant in place of others devastated by the war was a further step in the same program.

The R.O.K. Government provided the site and erected the white, one-story building according to specifications supplied by Benjamin Rothwell, of Canada, UNKRA's printing consultant. UNKRA and UNESCO contributed \$138,000 and \$100,000, respectively, for machinery and other equipment.

Two Korean architects drew the plans and supervised the construction. The building, which may serve as model for other industrial plants, was designed to require a minimum of maintenance. Windows and skylights were arranged to provide the maximum of working time without artificial lighting.

Geared to produce thirty million text books a year, the printing equipment is the most modern obtainable and provides a one-way operation starting at one end of the building and continuing through to the final packing and dispatching departments. On the north side are artists' rooms, photo-engraving, offset plate making, and stereotype-setting departments, and the composing room. In the main printing hall, one rotary magazine press produces 64 pages at the rate of 15,000 to 20,000 per hour. There are also two multiple color offset presses.

There is also a magazine press that folds the pages prior to stitching. The process is completed by a continuous gathering and stitching machine that handles 256 pages per hour, and by stripping machines and automatic power cutters. Korean women employees in bright-colored dresses operate small hand-stitching machines and pack and check the completed books.

The plant will operate on two shifts, each of 125 employees. A modern cafeteria, rest rooms and a medical section have been installed for staff welfare. In training the printers, Mr. Rothwell was assisted by four Koreans who were schooled in the trade under UNKRA sponsorship. Every effort is being made to keep production costs as low as possible. In any case, the R.O.K. Ministry of Education has announced that a book will be provided to each child who cannot afford to buy one.

At the ceremony dedicating the printing plant, President Syngman Rhee of the Republic of Korea personally awarded a Presidential citation to Mr. Rothwell for "exceptionally meritorious services." Without his "untiring, wholehearted support," the citation said, "the project undoubtedly would still be far from materialization."

(Reprinted from the December, 1954 issue of UNITED NATIONS REVIEW)

Tracing Footprints
of the
Pioneer Missionaries
by
M. W. OH

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文

煥

著

史跡
探訪

教會
巡禮
記

Published by
The Thomas Memorial Mission
Seoul, Korea.

『머릿말』

물도 흐르고 歲月도 흐르며 해도 가고 사람도 가되 흐르지 않는 것은 事實 그것이며
 가지 않는 것은 史跡 그것이다. 벌써 지금으로부터 二十六年前 내가 平壤崇義女學校에
 서 敎鞭을 잡고 있을 때였다. 新敎宣敎師로써 우리 땅에 처음 발을 들여 놓아 平壤에서
 殉敎한 「도마스牧師」의 西海岸에 남긴 발자욱을 찾아보기 爲하여 白翎島를 爲始한 西
 海岸敎會를 찾아보았고 「도마스牧師」가 라고 왔던 배의 行方을 찾으려고 戊辰年 卽一
 八六八年 陰三月二十一日 黃海道長連五里浦에 갔다가 當地 訓學人 林秉正에게 新約全書와
 馬可福音을 傳한 中國山東登州 駐在 美國宣敎師 狄考文이 있었음을 日省錄에서 發見하고
 그의 本名이 무엇인지 알아보며 많은 天主教宣敎師들이 끼여들어 오기에 죽을 힘을 다하
 였고 新敎宣敎師로서도 「도마스牧師」를 우리나라로 보낸 山東·烟臺 駐在 「스코트랜드」
 聖公會總務이며 「스코트랜드」長老敎宣敎師인 「윌리암슨」(葦廉臣)牧師가 一八六七年에
 親히 와서 우리 商人에게 聖經을 傳하고 갔으며 같은 「스코트랜드」長老敎宣敎師인 「로

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禮紀四二八八年（主後一九五五年）九月三日

著

者

스(羅約翰)牧師」가 一八七三年과 一八七四年에 들었던 高麗門을 찾아보기 爲하여 奉天 旅行을 하였다. 그때 나의 紀行文이 當時 基督申報에 連載되었었다. 글로도 보잘 것이 없고 보잘 것 없는 筆者였으나 年代와 場所 그리고 要約된 史料를 그대로 내버리기가 아까워 二十六年間을 所重히 保管하였고 事變 동안에 謄寫 避難하면서 도 이것만은 지니고 다니느라고 가진 苦生을 다 하였던바 史料도 史料이려니와 當時의 基督申報가 廢刊된 지 오래고 滿洲와 西海岸이 赤治下에 놓여있는 이날 오죽이나 貴한 記錄이나고 發刊을 勸하는 많은 親友의 勸諭에 依하여 拙筆임에도 不拘하고 이를 發刊하는 바이다. 이로 因하여 이번 事變과 같은 일이 다시 있을지라도 이 記錄이 모두 消失되지 않고 이를 나누어 가진 親友의 손에 依하여 어느 一部라도 남아있게 되면 이는 곧 筆者의 目的을 達成하는 것이라고 믿는 바이다.

더욱이 이것을 「도마스牧師」殉教 第八十九周年記念日인 今日에 發行할 수 있음을 愉快히 생각한다.

FOREWORD

In 1929 when I was a teacher of the Presbyterian Girls' school in Pyong Yang, North Korea, I made two trips, tracing foot prints of the pioneer missionaries. One was to the White Wings Island of the Yellow Sea along the west coast, and the other was to Mukden in Manchuria across the Yalu river. The former was to visit old people, the eye-witnesses to the Bible distribution of the Rev. R. J. Thomas on his way to Pyong Yang in 1866, and the latter was to find the original name of an American Missionary bearing the Chinese name Ti-Kow-Men (狄考文), who had come to the port of Oripo, Whanghai Province, at the mouth of Taedong river, and given a New Testament and Gospel of Mark to Im-Byong-Jung, a school teacher of the port in 1868. It was also my intention to visit the Korean Gate (Border Gate) in Manchuria, which many of the early Catholic missionaries spent long time in getting through and was visited by the Scottish Presbyterian missionaries, the Revs. Alexander

of the Thomas Memorial Mission donated by friends in the 55th QM Depot.
It will be followed by good a number of books occasionally in both
Korean and English.

The Author

Seoul, Korea
September 3, 1955.

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Williamson and John Ross, between 1867 and 1874. The Rev. Alexander Williamson who had sent Mr. Thomas to Korea came here himself in 1867 and distributed the Scriptures among the Korean traders at the fair being held, and the Rev. John Ross also stopped here on his way to the Korean valleys in Manchuria in 1873. In the following year 1874 the Rev. John Ross not only came here again but met Soh Sang Yun who went with him to New Chang as his language teacher and afterwards became co-worker in translating the Bible into Korean. The description of my journey was published in Korean in the Christian Messenger, the weekly paper of the Federal Council of the Evangelical Missions in Korea.

The Christian Messenger is no longer with us. I have had a very hard time to keep all the historical documents especially during the war time. I have been urged many times by many friends to publish this account to be preserved from being destroyed even though we shall have another hard time in the future. I am very happy to publish this booklet on the 89th anniversary of the martyrdom of the Rev. R. J. Thomas, as one of the initiative enterprises of the publication fund

一、西海岸教會를
찾아서



黃海道 西海岸 教會巡禮를 떠나면서

여름이 왔다. 짙은듯이 더운 여름이 왔다. 더위의 征服을 받고 햇볕에 시달리는 모든 사람들이 自己의 영크러진 마음의 실머리를 바로 플라 놓으며 自己의 무거운 머리를 가볍게 하려고 높은 山이나 넓은 바다를 向하여 떠나는 여름이 왔다.

自己몸의 健康을 爲하여 또는 自己마음의 修養을 爲하여 山이나 바다를 向하는 것이 勿論 趣味있는 生活中的 하나이다. 그러나 莽猛한 官吏들의 襲擊과 險惡한 물결의 威脅을 받아 直接 받을내리워 오겠동안 傳道하지는 못하였을지라도 勇敢스럽게 福音을 들어 白沙岬에 뿌리며 半島를 爲하여 祝禱하던 貴한 처음 宣教師의 발자욱을 더듬어 찾아보는 것도 無益한 일은 아니라고 생각한다.

黃海道西海岸은 일찍기 天主教宣教師들이 들어오던 關門이며 新敎 宣教師로서는 「도마스 콜렛」(郭顯德) 「메리어」(狄考文) 牧師의 訪問한 區域이며 條約後로도 다른 地方보다 먼저 많은 宣教師들이 와서 피와 담을 흘리던 地方이다. 竹杖芒鞋로 沿岸各地를 찾아다니

한 바람이 빗겨 흐르니 청신한 기분이 우주에 가득하였다. 내일이나 떠날까 모래나 떠날까 하면서도 지루한 장마의 구속을 받아 뜻을 이루지 못하던 나는 이제야 여행가의 좋은 기회가 왔다하여 분주하게 행장을 묶어가지고 十七日六時車로 平壤驛을 떠나 西海岸 教會巡禮의 길에 오르게 되었다.

松林間 맑은 시내

이곳이 松川인가

汽車와 自動車에 몸을 맡긴 나는 자의 하룻동안을 車中에서 지냈다. 높은 山과 깊은 골짜기를 지나가며 적은 시내와 넓은 江을 건너갈때 車窓으로부터 비쳐들어오는 自然의 景致는 오랜동안 都市生活 더군다나 어지러운 粉筆生活에 홀으러진 나의머리를 심히도 급제플라 주었다. 平壤서 信川까지는 汽車로 信川서부터는 自動車로 長淵을 들리고 洪街里를 지나서 물결치는 黃海邊을 따라 우어진 松林사이로 約 三十里나 달아났다. 깨끗하고도 아름답게 한줄기의 샘물이 서있는 초나무를 밀치고 느러진 버들가

면서 심이나. 바다에게 옛일을 물어보며 坊坊谷谷에 널려있는 教會를 訪問하여 讀者여러
 분과 함께 盛夏의 이야기끼리라도 만들고저 함이 今般 巡禮의 目的이다. 贊어나마 앞
 으로 約二週間の 時日을 가지고 左記 各地를 찾아보려고 한다. 特히 同地 教會여러분
 의 많은 後援을 바라는바이다.

- 百灘 白翎島 松川 長淵 松未 豊川 石灘 椒島 席島
- 穀栗 長連 別鼓洞 五里浦

朝鮮教會의 元祖

俗名 「소래」의 松川

金世牧師의 잡은 몸
 高요히도 누어 있다

(一九二九年八月十四日附)
 基督申報第七百四號

열흘동안이나 열 줄을 모르고 쓰아지던 비도 어때로인지 가버리고 맑은 하늘에 서늘

들 丙活도 兒洗禮를 받아 形式으로 敎會가 設立되었다 한다. 그리고 徐牧師가 서울
있을 때 같이 있던 親舊들과 더불어 한 契를 組織하여 十兩씩을 내어 어느 때나 어느 곳에던
지 먼저 敎會堂을 짓는 곳에 기부하기로 하였던바 乙未一八九五年에 이 敎會堂을 짓게 됨
으로 揆員에게 請願하여 五百兩을 얻어 오고 또한 敎人들이 연보하여 朝鮮의 처음 禮拜
堂은 광대하게 지었다고 한다. 이제 同禮拜堂의 上樑文을 소개하면 아래와 같다.

「救世主耶穌基督降生一千八百九十六年六月二十三日上午十點上樑陰乙未四月營建此殿又於今年

添作前面八間」

熱血兒인 金世牧師

福音爲해 最後까지

벌써 황혼의 장막이 온 땅에 나리어 아무것도 잘 볼 수가 없게 되었으나 일찍이 이곳
에 와서 福音을 傳하다가 不幸히 病魔에 걸리어 그의 목숨을 마친 金世牧師의 (Rev
William John McKenzie) 무덤을 찾아 그의 英靈이나마 조상하려는 생각이 나의

지를 스치면서 흐르고 있으니 이곳이 朝鮮第一教會의 일어난 곳이며 俗名「소래」의 松川인가?

蒼然한 古色聖殿

옛 懷抱 자아낸다.

松川 自動車정류장에서 내리어 旅館에 들어가 行裝을 풀어 놓고 저녁을 먹은 後에 무엇

보다도 먼저 나는 그리워하던 禮拜堂을 찾아갔다. 울창한 수풀속에서 蒼然한 옛빛을 띄

고있는 禮拜堂은 設立當時에 어땀던 이야기와 設立以後四十四年間 波란風霜의 많은 苦楚

를 말하여 주는 듯 하였다. 朝鮮教會의 처음 열매요 이教會의 設立者인 徐景祚牧師와 現在

이教會의 牧師 金斗憲氏를 訪問하고 教會設立의 由來를 들으니 徐牧師는 일찍이 지금으로

부터 五十二年前 戊寅年 一八七八年 中國營口에 가서 「릭킨라이오」(Mcintyre) 牧師

에게 傳道를 받고 믿을 마음이 생기었다가 元杜尤牧師의 來韓과 함께 서울로 올라가서 乙

酉一八八五年에 洗禮를 받고 내려왔으며 또한 同年가을 元杜尤牧師가 松川에 왔을때 그아

一八六一年 「가나다」에서 出生

一八九五年 朝鮮에서 死亡

그이는 죽었으나 말하고 있다」

(後 面)

「一八九三年에 「덕진지牧師」가 「가나다」로부터 여기 내주할새 同胞는 外人을 살
 해하려고 하고 敎人은 몇이 안되는 때라 愚妄에 熱心傳道러니 熱病에 精神없이
 세(葉世)하매 一同이 애석하여 다 주들 믿는지라 主의 말씀에 믿알하나이 땅에
 어저 죽으면 열매가 많다 함이 옳도다。 松川敎會는 朝鮮의 처음 열매요 牧師의
 몸은 여기서 자도다」

이 창 직 명

이 비문은 이에 소개한바와 같거니와 그의 略歷을 소개하면 그는 朝鮮에 오기前「카
 나다」東海岸인 「라부라도아」(Labrador) 라는 地方에서 一年半 동안이나 눈가운
 데로 다니면서 傳道하다가 우연하게 朝鮮宣敎의 必要를 듣고 즉시 傳道局에 請願하여自
 巴를 朝鮮으로 보내달라고 하였다。 그러나 當時 재정의 困乏을 當하는 傳道局으로서는

머리속에 간절하였다. 그리하여 禮拜堂을 지나 한걸음 두걸음 北面을 向하여 그의 무덤을 찾으려고 나아갔다. 어두움에 칩쌓인 모든 萬物은 나의 눈을 아득하게하여 길을 찾기에 困難케 하였으나 늦게 발으로부터 돌아오는 農夫한사람은 친절하게도 나를 그 무덤으로 引導하여 주었다. 킁킁한 수풀속에 의로히 있는 그의 무덤앞에 이를때에 하늘도 그의 英靈을 조상하는지 맑고 밝던 하늘에 점점한 짐은구름이 퍼져서 마침내는 온 하늘을 덮고야 말았다. 무덤앞에서 再三 목매를 然後 그앞에 서있는 비석을 들여다 보았으나 구름속에 가리운 달빛은 나로하여금 읽기에 너너지 못하였다. 안타까운 생각으로 因하여 손끝으로 어루만져서라도 그 비문을 알아보려고 할때 하나님외 도우심인지 참말 기적적으로 밝은 달이 구름 속으로부터 튀어나와 분명하게도 아래와 같은 비문을 보여주었다.

(前 面)

英文을 번역하면 아래와 같다.

「유폴리암 존 맥컨 씨

長淵郡 大串面을

長淵郡 大救面으로

敎勢가 점점 發展됨에 따라 과연 松川일대에는 큰敎援이 임하였다. 모든사람이 罪를 자
 복하고 敎會에 들어오므로 모든 風俗과 習慣만을 變할뿐 아니라 이地方이 이전에는 長淵
 郡大串面이있던것을 大救面으로 面名까지를 고치었다고 한다. 이 얼마나 아름다운 일이
 며 敎會사기에 特書할만한 일이나? 그때부터 지금까지 各方面에있어서 이 敎會가 社會
 에 끼친바 영향이 손가락으로 셀수 없으리만큼 많았거니와 지금에 있어서도 계속적으로
 많은 活動을 하고있다.

白翎島에서

一九二九年八月二十一日
 基督申報第七百十五號

날아가는 白鷗따라

怒濤차고 白翎島로

二十日은 뜻깊은 松川敎會를 뒤에두고 白翎島를 向하여 떠나기로 되었다. 德洞浦에서

도저히 그 請願을 許諾할 情形이 되지 못하였다. 그리하여 그는 계속적으로 親舊들에게
 그 뜻을 말하여 傳道資金을 積우 일게 되었다. 自己의 目的이 成功된 것을 기뻐하면서 그
 는 一八九三年 太平洋을 건너 朝鮮으로 왔다. 本來 熱心이 많은 그는 불과 三十여 세
 의 青年이지만 語學이 不充分함과 居處가 不適當함도 관계치 않고 朝鮮사람과 숙식을 같
 이 하겠다는 決心으로 松川에 내려와서 熱心히 傳道十四個月에 많은 結果를 얻었으나 不
 行히 熱病에 걸리어 새로지는 禮拜堂에서 한 主日만 敎人들과 같이 禮拜를 보고 그만이
 까울게도 世上을 떠나고 만 것이다. 그러나 그가 世上을 떠남으로 敎人은 몇배나 증가
 하여 敎會의 큰 運動이 일어났다고 한다. 그이와 約婚하고 그이를 따라 朝鮮으로 나
 오던 「맥컬리 부인」 (Miss. E. A. McCully)가 자기前에 그의 呼稱을 받고도 自
 己와 約婚하였던 이외 못한 事業을 계속하려고 이어서 朝鮮으로 나와 지금까지도 元山에
 서 熱心傳道하는 중에 있으며 그의 同生도 나와 傳道한다. 그의 무덤앞에 서있는 비석은
 「맥컬리」 이 세운 것이라 한다. 松川敎會에서는 그의 추엄을 記念하기 爲하여 禮
 拜堂앞에 海西第一學校를 設立하고 지금까지 많은 영재를 養成하여 왔다.

七旬以上 高齡 찾아

「도마스」의 傳道 探問

배에서 내리기前에 우연히 中和津敎會의 長老 이동섭氏를 만났고 또한 내린後에 化洞 敎會의 최영수를 만나 서로 인사한後 은 뜻을 말하니 바로 최영수의 父親 崔益魯氏가 지금 七十以上の 高령으로 「도마스牧師」의 傳道사적을 잘알뿐아니라 친히 본 이라고한다. 그리하여 먼저 최영수를따라 二 父親을 뵈後 자세한 이야기를 듣고 또한 다시그 동리를 비롯하여 인구 二千五百이나 사는 이섬에서 七十以上の 高령자 二十人을 訪問하였다.

도마스의 聖書分給

白翎僉使의 報告策

바로 지난 병인년 곧 主後一八六六年八月九日(木曜日) 朝鮮宣敎의 目的으로 中國山東省 芝罘를 떠난 「도마스牧師」는 오는길에 먼저 이섬을 訪問하였다. 두루전이라는 곳

기선을 타고 汽笛一聲으로 백령도로 向하여 푸른물결위에 웅실드니 아침노을이 자욱한 大
 東灣은 멀리서 온 손님들 환영하는 意味인지 또는 一八六五年과 一八六六年에 「도마스」
 라는 青年牧師가 福音을 이江山에 傳하려고 이리로 다니었고 一八六六年 「도마스牧師」
 가 平壤서 순교한後 그를 찾으려고 이듬해인 一八六七年 郭顯德(콜렛) (Rev Hunter
 Corbett) 牧師가 왔다 간것을 알게하는 의미인지 배작우전에 부딪치는 물결소리 심히
 도 처량하다. 망망한 바다를 바라보고 널리있는 섬들을 둘러보면서 무심중에 낮은 무
 소리로

바다여 그말하라

예수 구원하시게

사면으로 죄인을

예수 구원하시게

섬들아 전과하여

소리들려 보내게

소식중 계일이요

예수 구원하시게

외 찬미를 부를때 십새없이 달아나는 汽船은 날아가는 흰 갈매기물따라 怒한 물결을해
 치면서 나를 白翎島五軍浦까지 실어다 주었다.

할대 洋人들이 손으로 무엇을 그니까 불이 번적 일어났다. 그뿐 아니라 무슨 노끈 같은 것을 쥐고 잡아다니니까 그것이 한발이나 늘어났다. 그때에 우리는 큰일이 났다 하여 이것 큰 요술이로구나 하였다니 지금 생각하여보매 불이 일어나던 것은 성냥이던 모양이며 한발씩 늘어나던 것은 아마 고무줄인가 봅니다. 책을 받아보고서 그저 천주학을 배워하려다가 그 때에는 심히 괴위하고 싫어하였지만 지금에 이르러 믿고보니 그런 이룰 때처럼 나중에는 죽이기까지 한 것은 오죽이나 원통한 일입니까?」 하면서 잠깨무량한 빛을 보여주었다.

中和津을 비롯하여

널리 있는 五處敎會

「도마스牧師」가 배를 타고 傳道하던 두무진 가까이 있는 中和津敎會를 비롯하여 화동(化洞) 가을(加乙) 진촌(鎭村) 사곶(沙串)의 다섯敎會가 이섬안에 設立되어있다. 이제 그 다섯中 第一 원조되는 中和津敎會 設立의 由來를 소개하면 이섬사람들이 「도마스」의 진도以後로 直接 성경을 읽어보고 그 진리를 밝히 알지는 못하였을 지라도

에 배를 더고 이십 사람들에게 傳道하려고할때 이 십은 本來 海軍근거지인만큼 이 소
 식을 들은 백령첨사는 무슨 큰일이나 났는가하여 많은 軍人을 과견하고 양선의 사람들을
 과 朝鮮백성사이의 교제를 끊게 하였다. 「도마스牧師」는 많은 책을 안고 나아와 오
 는 군인들에게 各各 한권의 성경을 주고 나중에는 많은 성경을 그대로 구경하려 나온
 군중에게 뿌려주었다고 한다. 마치막 「도마스牧師」가 拏壇을 向하여 떠난뒤에 백령첨
 사는 그 뿌린 책을 소고는 수레(車)로 쉼번이나 옮겨가고 또한 軍人몇명이 나아갔었
 다는 것을 燕津水使에게 보고하려고 할때 그 수를 잘 알수가 없어서 그때에 各사람이
 貰한권씩 받았으나 그책 수를 헤어보면 軍人의 수를 알수있다하여 책을 헤어보매 九十九
 권임으로 軍人의 數를 九十九名으로 기록하여 보고하였다고 한다.

洋人들의 奇蹟異事

觀光人の 感舊之懷

그대 구경하고 온 이中 언세가 높은 이의 말은 들으니 「우리가 양선가까이 가서 있

의 찬송소리로 더부러 무한하신 하나님외 능력을 찬송하며 용감한 청년牧師「도마스」의
英靈을 위로하는듯 하다.

五叉鎮을 찾아보고

西海勝地 九味浦서

白翎島는 黃海바다 한북편에 의로히 떠있는 한 외로운 섬이다. 순풍을 만나 이따금陸
地에 내왕하는 朝鮮배가 더러있으나 이것을 다 믿을수 없는것이고 오직 정기로 내왕하는
배로는 사흘에 한번씩다니는 福榮丸이란 석유발동선이 있을뿐이다. 二十일에 들어갔으므
로 二十二日에나 오는배를 얻어타지못하면 하는수없이 그다음 二十五日에나 오는배를 탈
수밖에 없다. 그리하여 배가 떠나는時間 곧 二十二日午前十時까지 만二日동안에 호은곶
을 넘고 깊은 골을지나 주위 五·六十里되는 이섬을 한동리도 남기지않고 깨끗하게 찾
아본後 다시 福榮丸의 봄이되어 同日午後二時쯤 덕동포에 다시 내리게 되었다. 덕동포
바로뒤로는 舊鎭이있고 또한 조금 올라가다가 長山串을블러 五叉鎭과 助院鎭이있어 西海

「전도왔었다」는 것만을 알고 기록이라는 것이 어떤 것인가 생각하고 있던中 지난 甲申정월에 김옥균 박영호의 일과로 활약하던 金聲振氏가 그後 이현으로왔고 올때에는 서울서부터 예수교에 관한 서적을 가지고왔다. 와서는 許得氏의 집에 유숙하면서 일편으로 동리 아이들불 동아 훈학도하고 동리어른들에게 自己가 가져온 책을 보여주면서 예수교가 믿음만한 종교이라고 전하여 주었다. 그러므로 그 말들 들은 노인들은 많은취미를 얻어 그 교를 잘배워오라고 서울보낼 사람까지 택하였다고 한다. 그러던중 마침들이니 서울에 안갈지라도 육지에만 나가면 松川이라는 곳에 교회가 있다하므로 서울보내려고 하던 사람을 松川으로 보내어 徐景祚牧師와 洪鍾玉氏를 청하여다 예수교의 교리를 배웠다고한다. 지금으로부터 三十여년전에 이렇게 시작한 교회가 지금에 이르러서는 四十戶되는 이 동리중에 믿지않는사람이 사는집이라고는 두집밖에 없으며 믿는사람수효는 三百이나 가까울게되어 매주일이나 삼일절력이 되면 禔山허리에 솟아있는 禮拜堂으로부터 울리는 종소리를 따라 禔山을 이루어만큼 많이 모이는 중에있으니 두루진 해변에 부딪치는 물결소리 무엇을 말하고 있는가? 증화진 골짜기로부터 흘러나오는 성남 성녀를

지금 九味浦에 피서로 와 있는 선교사단의 請願에 의하여 「도마스牧師」의 傳道에 對한
 贊成을 하고저 함이다. 九味浦自動車장에 내리매 松川敎會와 九味浦敎會를 아울러 담
 임한 金斗憲牧師는 나와 맞어주었다. 내려서 잠간 쉬는 동안 이동리의 몇몇 유려한 분
 을 만나 뵈옵고 九味浦명칭의 由來를 물었다. 더러는 九味라고도 하고 더러는 龜尾라고도
 하여 얼마만큼 의견이 不一하다가 마침내 九味가 바르다고 인정케 되었다. 그리고 九味
 덕칭의 由來를 물으니 그대 한분은 여기에 아홉가지 경치가 있으므로 그렇게 이름 붙
 었다고 하면서 서산낙조 화천추월 옥포귀림 용수취연(西山落照 花現秋月 黑浦歸帆 龍湫炊
 煙) 이같이 붙어 내럭오다가 안라잡게도 그만 막혀버렸다. 다들 지못한 것이 분하기는 하
 나 하는 수없이 예배당을 찾아올르니 眼界가 넓어짐을 따라 視野안에 들어오는 한쪽의 그
 림은 「과연 勝地로구나」의 탄사(歎辭)를 연달하며 손벽으로 무릎을 킁있게 치는 것밖
 에 다시더 입으로나 붓으로나 이 정치를 그려낼 수 없다.

岸치고 要塞地이다。特別히 五又鎭으로 말하면 지난 병인년「도마스牧師」의 타고왔던「제
 베랄 서만」이 파선되매 美國軍艦俄柱斯 왓슈셋 (Wachusset) 이 그일을 알아보려고
 「콜렛牧師」를 동역으로 데리고와서 이 大東灣을 大同江入口인줄로 알고 머물렀다가 간
 곳이다。 아픈다리를 끌면서라도 옛생각에 취한 나는 別로 피곤한것도 깨닫지 못하고 五
 又鎭을 찾아본후 단숨에 洪街里까지 걸어와서 自動車로 西海勝地 九味浦로 向하였다。

九味인가 龜尾인가

九味浦名稱의 由來

九味浦는 과연 西海岸의 勝地이다。 江山은 變함이없으니 지금에있어서 勝地인만치 옛
 날에있어서도 勝地였으리만 지금은 西洋사람들의 피서지로 작정하고 여러가지 施設을하여
 놓은 관계로 더욱 그이름이 높아졌다。 그러나 나의 이번 九味浦行은 팔자좋은 사람치
 럽 더위들보고 무서워 도망질하여 오는것도 아니고 勝地경경을 앓아 구경하려 오는것도
 아니라 내려쪼이는 열에 바짝바짝 수리를 내는 초가지붕 예배당에서도 오히려 험있는기
 도를 올리며 오히려 우렁찬 찬미를 부르고있는 九味浦敎會의 敎友를 訪問코저함이며 또

浩茫한 黃海水역

무엇을 말하느냐?

二十五日 宣教師를 會 談하기로 됨 난이다. 아직 시일이 좀 남아 있으므로 그동안 宣教師로 訪問할 생각이 있었으나 그만 自動車를 잃어 가지 못하게 되었다. 할수없이 二三日 동안 暇 시간을 얻게 되었다. 마침 敬信 金鍾萬牧師와 몇해 동안 미주에 가계시던 친구 金益洙先生을 만나서 같이 놀게 되었다. 하루에 세번씩 三十里나 뻗쳐있는 蘆溝에 가다가 蘆溝의 蘆溝와 벗을하여 蘆溝에서 蘆溝의 물로 뛰어들어가 물결과 싸움하기 과연 재미있게 지냈다. 물노니 호호망망하여 가(邊)를 보여주지 않는 黃海水역 호물 호물 물렁물렁하여 밀치우고 부닥치도 삼하지 않고 갈라지지 않는 黃海水역 할일이 많고 단합하여야 할 우리에게 무엇을 말하고 있느냐.

廣灘川 辺의

苔灘 教會

避暑地의設定과

九味浦教會 略史

이 教會의 由來를 이야기하려면 먼저 이 九味浦 避暑地의 由來부터 이야기하여야 하겠다. 서울 「원루우牧師」가 서경조牧師와 더불어 四十四年前 松川에 教會를 設立하고 이 地方을 순행하던중 이 勝地를 發見한後 곧 이 광대한 기린을 사서 피서지로 정하였다. 그리고 한때는 회음에는 자기집 한채만을 지었으나 해를따라 증가하여 지금의 六十집까지 이르렀다고한다. 본래도 이 포구에 어업하는 사람들이 적지않게 살었지만 피서지가 된 이후부터는 사람이 더욱 많이湧여들게되어 一九一四年에 서경조牧師의 권도로 教會가 設立되고 一九二五年에는 黃海老會의 承認을 얻어 完全한 독립교회가 되었으며 명칭으로는 이곳이 이전에 봉화불을 들던 봉대이니만치 그 이름과 뜻을 따라 烽臺教會라 하였다. 그리하여 지금 一百五十이나 되는 敎人을가져 원기왕성하게 발전하는 途中에 있다.

는 이 苔灘의 由來를 물었으나 어찌하여 그런 이름을 짓게 되었는지 아는이가 없다. 「아
 마 廣灘川의 岫은물이 흐를지라도 江流石不轉으로 옮기지 않는 물에 이끼(苔)가 많다하
 여 그렇게 이름을 지었겠지」 스스로의 해석을 만족히 여기면서 동교회牧師 許侃氏에게
 同教會略史를 물게 되었다. 松川教會집사 安濟卿氏가 一八九七年 곧 지금으로부터 三十二
 年前 松川으로부터 이래(移來)하여 전도함으로 믿는사람이 생겼었고 一九〇二年에 선교
 사 史佑業氏가 와서二人에게 세례를주고 또한 敎人들이 同心協力하여 卅가八간을 사서
 예배용으로 教會의 기초가 形成되었다고 한다. 장산곶에 번개불이 번쩍하여 우뢰소리가
 나면 큰비가 온다는 말과같이 일찍이 松川教會의 閃光이 빛나매 苔灘에서는 우
 우우우하여 과연 장연군일대에 큰 은혜의 비가 내리었다.

大洪水와 教會分離

苔灘教會受難時期

이와같이 신흥교회인 동교회는 一九〇七年에 첫배당을 방매하여 十二칸짜리 초가에 배

黃海바다를 가로막을듯이 뒀어나가있는 長山串과 나는 너와같이 있기가 싫다는듯이 남
 쪽으로 뒀쳐있는 秀堡山의 山줄기는 아울러 한물구비를 끼고있으니 이것이 大東灣이라는
 넓다란 물구비다.

九味浦서 自動車를 잡아타고 다시 松川으로 들어왔다가 翁進行의 自動車로 東으로 東
 으로 海岸을따라 谷井里를 들르고 南湖里를 지나서 대동만의 頂點에 이르면 한줄기의 맑은
 시냇물이 얇으면서도 넓은 여울을넘어 치맛스럽게 흐르는 시원스럽게 팔팔 흐르고있는 廣
 灘川을 볼수있다. 「어테인지 먼곳에서 鐘소리 나네」의 아이들의 노래를따라 自動車에
 서 내려어 鐘소리나는 方向으로 길을찾아 올라가니 二十여간반 양계의 광대한 예매당은
 「내가 苔灘教會입니다」라고 말하는듯이 반 공중에 솟아있다.

松川서 변적 변적

苔灘서는 우루 우루

어테를가던지 가는곳마다 그동리의 이름과 그이름의 由來를 묻는것으로 예물삼는 필자

여 青年信者들로 하여금 教會事業에 헌신케하기를 노력하려고 한다. 늬으면서도 신학교회 인 동교회는 이전에 당한 고난이 비로가 되고 경험이 되었으니 앞으로의 대발전이 있을것을 예측키에 어렵지 않을 일이다.

九月山下

殷栗邑教會

黃海바다에 주먹같이 솟나와 있는 九味浦海岸 넓은 풀밭에서 三百여명의 많은 선교사들에게 「도마스牧師」의 전도에對한 강연을 끝내고 二十六日 九味浦발 自動車로 강연음을 向하였다. 그러나 연일 내린 豪雨로 장연 이북일대의 도로와 橋梁은 많이 파괴되어 거의 交通이 두절된 상태에 있었다. 本來의路程은 松禾와 殷栗을 지나 豊川에 이르러 다시 津江浦서 汽船을 탄後 남어지 各地를 순례할 行程이었으나 계속해 내리는 비와 무니진길은 나로하여금 本來의 路程을 지키기를 許諾지 않았다. 그리하여 부득이 平壤으로 길을 돌리어 돌아왔다가 지난 八月十四日 아침 여섯시 車로 다시 津南포를 거쳐서 殷栗邑教會

당을 짓고 一九一〇년에는 와가 十六간을 샀으며 그때의 敎人은 二百여명이였다. 그러나 一九一二年에는 대홍수로 因하여 예대당이 물속에 들어가고 一九一五年에는 敎會의 중 직을 맡은 이中 三十여명이 안식교회로 넘어가서 동교회사상에 일대 수난기를 이루었다. 그러나 위로 하나님의 도우심을 빌고 열심히 일하는 교인들은 아직도 瘡痕가 전패치 못한손으로라도 열심히 협력하여 다시 와가 (瓦家) 八간을 건축하였다고 한다. 그리고 一九一五年에는 田成根氏를 장모로 장립하여 完全한 당회를 조직하였다고 한다.

許牧師의 淸는 熱誠

앞으로의 經營方針

一九一九년부터는 現在牧師인 허간氏が 부임하여 일보는中 교인도 二百여명의 다수에 달할뿐 아니라 그 이듬해인 一九二〇년에는 禮拜堂이 너무 협착하게됨으로 二千三百여원의 거액을 들여 十二간을 또한 증축하였다고 한다. 그리고 앞으로 온 교인이 함께 믿음에 토대를 세우고 영적방면이나 肉的方面에 있어서 同心協力하고 社會봉사의 큰힘을 쓰려고 하

車에서 내리어 旅館에 들어오매 이教會의 牧師 金京河氏와 조사 鄭泰熙氏는 반갑게 맞아 주셨다. 物論 牧師와 조사에게도 教會設立當時의 滋味 있는 이야기를 들을수 있거니와 더군다나 設立當時의 敎人으로 三十여년간 꾸준한 노력을 하여오며 아직까지 앉아계시어서 그 직분을 充實히 다하는 李燦永長老를 訪問하고 그에게서 設立當時의 難産談을 듣는 것이 더욱 의미가 있고 재미있으리라 하고 생각하고 氏를 訪問하였다. 李長老는 「本來 우리 교회에 設立되기는 이앞에 있는 仙岩이라는 곳에서 되었읍니다. 지금으로부터 三十三年前인 丁酉一八九七년에 二三人이 거기모여서 禮拜를보는中 金鼎奎氏가 이곳에 있는 자기집二 十여간을 내어 禮拜堂으로 만들고 禮拜함으로 完全히 殷粟教會가 始作된 것이다. 이教會가 本來 設立되기가 松川서 서경 조목사와 선교사 「원두우牧師」가 와서 전도함으로 되었지요. 아직도 「원牧師」와 그밖에 다른 宣敎師들이와서 유하면서 전도하느라고 지은 집이 아직 우리에게도 옆에 있습니다. 나도 맨처음에 몇사람이 모여 禮拜모든이中 한 사람으로 設立當時의 어렵고 미약하던 것과 오늘날 교회와 발전이라든지 부속기관인 光宣 小學校와 유치원의 興運을 비교할때 과연 금석의 감이 없지 않습니다.」 하면서 특별이 성

부러 訪問케 되었다.

九月山下 넙은 별판

「救世敎會」 높은 懸板

大同江의 넙은 물을 건너 제섬(猪島)에 이르니 바로 長連場이다. 시간판제로 들리고
 저하였던 長連邑敎會는 먼길로 바라만보면서 주위二百里의 웅대한 九月山을 東편으로 끼고
 앞으로 내달았다. 물짜기를 이리 돌고 높은 영을 저리 넘을 때에 淸溪川의 맑은 물소리와
 山곡대기의 시원한 바람도 여름여행하는 사람에게 一種 淸涼劑가 되며니와 九月山西편으
 로 전개되어있는 殷栗平野 그중에 소독하게 人家가 풍여있는 殷栗邑 심히도 아름답다.
 「이것이 殷栗邑입니까?」하고 차장에 물으면서 고을 어귀를 들어서니 얼마들어가지 않
 아서 길 오른편으로 높다란 대문간에다 「救世敎會」의 두명한 간판이 달려있다.

設立當時의 難産談

李長老의 今昔之感

벌에 익은곡식을 이地方 사람들이 다 먹을수 없는데 殷栗邑 한복판에 웅대하게 벌려
는 殷栗邑敎會여 물론니 금년 敎會의 추수는 과연 얼마나 할 모양인가?

水舍里敎會 七井

殷栗邑敎會에서는 마침 그날이 禮拜三日이 있으므로 敎友들과같이 재미있게 저녁에
를 보고 그 이른날 아침車로 송화읍을 向하여 떠났다. 아이들이 부르는 할미꽃노래에
「늘어서도 할미꽃 점어서도 할미꽃」이란 말과같이 六月에도 九月山 八月에도 九月山
언제나 빈함없이 干고에 우뚝 솟아있는 九月山의 阿斯峰도 넓은 벌판에 육어진 곡식을
바다보요 밭밀으로 흐르는 아름다운 시냇물을 내려다보는 관풍루도 우슴의 일글을 向하
면서 손짓하여 보내는듯 하였다.

沙果園의一場夢

못터례의 ”코러스“

한時間이 지나지 못하여 나를 태운 自動車는 송화읍 정유장에 도착하였다. 크지는 못

설하고 주름살이 영크러진 그의 얼굴에도 기쁨의 환기가 가득하였다. 設立當時의 공로자인 金鼎奎長老는 벌써 故人이 되었으나 李長老를 비롯하여 남아 있는 동지들과 金牧師와 鄭조사는 그의 뒤를 이어 敎會를 爲하여 분투와 노력을 계속하고 있다.

觀豐樓의 擊壤歌

敎會秋收果如何

李長老의 집에서 나와서 金牧師는 殷粟명송지 觀豐樓를 가르키면서 거기 가서 서체하기를 청한다. 觀豐樓란 九月山앞으로 꺾어나 흐아진 山기슭에 나라가는듯이 지어 놓은 다락이며 여기올라서면 殷粟平野의 옥어진 곡식이 한눈에 보임으로 풍년을 본다하여 그렇게 이듬을 지었다고 한다. 左右편에 곡식이 옥어진 밭두둑과 논두둑을 지나며 느터진 비드나무아래와 맑게흐르는 시냇물을 거쳐서 높은 다락에 올라앉으니 맑고 서늘한바람은 우리의 몸중이를 들러싸며 온빌판에서 금년의 무전대풍을 노래하는 격양가는 九月山을 울리고 있다. 하나님께서 하늘문을 여시고 금년의 내리신 복은 과연 풍성하여이

고 다 먼촌에 계심으로 더 찾아볼 수도 없고 同敎會의 가장 유력하다고 하는 김판선부인
 이나 찾아볼까 하여 그집으로 갔었지만 그만 어찌 출타하여서 외음지못한後 設設하게도三
 時半 自動車를 타고 풍천읍을 向하여 떠나게 되었다. 풍천 성류장에 내리매 우연히수
 사디와 七井里敎會의 조사인 許應淑氏를 만났다. 인사를한後 許조사는 덮어놓고 自己가
 隨임한 수사리敎會에서 이날밤부터 사경회를 시작하는터이니까 그리로 가기를 청한다.
 本來 路程에 依하여 풍천은 그 이른날 訪問하기로 될분아니라 할수있는대로 산간벽지에
 있는 작은 敎會나마 힘써 찾아보는것이 금번순례의 사명인만큼 곧 허락한後 이미 온길
 을 다시 돌아서서 떨어지는 해발과 경주를하여 가면서 시냇물호르는 수사리에 이르렀다.
 벌써부터 수사리친분이 있으면서 이번 사경회의 先生으로 온 吳允浩조사와 이敎會의 設立
 宗旨분아니라 設立이때 一貫한 열성으로 일하는 呂承弘장로는 먼곳에서 보고도 반갑게나
 와서 필자를 맞아주셨다. 하루밤을 지내면서 히조사와 여장도에게 敎會設立由來를 물으
 니 이敎會는 지금으로부터 十六年前 黃海老會內 長松구역(長松區域) 전도대가 지나갈때 여
 장도가 처음으로 믿기시작하여 지금 敎人이 대여명이 되었다고 한다.

하면서도 단아한 고을의 정경을 둘러보면서 호다란 언덕에 솟아있는 禮拜堂을 차차 올라갔다. 빈예배당이나마 깨끗하고도 잘 정돈되어있는 그내부를 구경하고 송령수의 인도로 牧師 金德會氏의 집을 찾아갔다. 그러나 金牧師는 몇일前 내가 가느라고 보면 편지를 받지 못하고 다른곳으로 사경회를 인도하려고 갔다. 그리하여 부득이 牧師사택앞에 있는 넓은 사과밭속 높은 다리로 송령수와 함께 올라가서 교회의 이야기를 퍼 놓았다. 얼마동안 흥미진진한 이야기를 서로 주고 받는데 사과나무가지 사이로 살근살근 기여들어오는 맑고 서늘한 바람은 뜨거운햇볕에 넋을잃은 우리의 몸을 눕게하여 못버테 의 「코터스」가 진행되는 이 아름다운 능산에서 얼마동안 주요한 꿈나라로 들어가게 하였다.

물 흐르는 水舍里

샘물 솟는 七井里

바로 이날 오후 세시반에는 송화읍에서 풍천으로 가는 자동차가 있다. 본래의 경영은 이날저녁을 송화서 지내고 그이른날 풍천으로 가게되었던 것이다. 송화서는 장로들

七井里敎會를 訪問한後 七井里와 함께 동리전부를 한번 들머 구경하고 도보로 豊川邑을 向하였다. 이따금 빈적거리리는 빈개와 포양개 등 넘어 돌아오는 비에 마음을 조리면서 도미를 맞지 않고 포을 어구흔 들어섰다.

윗산의 높은 城廓

한 부관 높은 鍾塔

풍천읍으로 말하면 이전時代 곧 조선이 중국척자에게 인사하러가던 冬至使가 이곳을 지나 여가서 멀지않은 진강포에서 배를 타고 中國을 向하여 떠나던판계로 심히 요긴한곳이었다. 山위에는 높은 城廓을 쌓고 그안에 鎗兵 軍士를 배치하여 적국의 침범을 근계방비하고 있었다. 그리하여 누구던지 처음으로 이 포을 방문한 이의 눈에 처음의 우는 것은 반척리에 이따금 남아있는 높은 城터이며 또한 그아래에 높이 솟아있는 풍천읍敎會의 鍾塔이다.

鮮明한 禮拜堂과

이끼돋은 養材校

여장은 본래 심히 빈한하였으나 主를 믿은後로 점점 부유하게 되어 지금에 이르러는 적지 않은 재산을 가지고 있다고 한다. 이것이 전혀 하나님의 은혜인줄로 아는 그는 교회와 동리에 있는 힘을 다쓰고 있으며 명준 예배당 신축도 거의 自己가 힘을 쓰다시피하는 중에 있다고 한다. 수사리에서 하루밤을 지내고는 다시 거기서 서편으로 약 五里나 되는 七井里教會를 向하여 허조사와 함께 떠났다. 이 教會는 동리 이름을따라 七井里敎會라하고 洞名의 由來는 이 동리에 유명한 우물일곱이 있는 까닭이다. 길가에서 폭포처럼 솟아오르는 우물일곱을 구경하면서 예배당에 이르니 초가지붕 예배당이면서도 적지 않게 큰 教會이다. 十七年前에 풍침음敎會의 기도회처소로 있다가 지금에 이르러는 七十名이 모이는 적지 않은 教會가 되었다. 그리고 수사리敎會나 七井里敎會가 다 부인들 중에 성미회(誠米會)라는 회가 있어서 教會기본 재산을 만들기에 힘을쓰고 있는 것은 特別히 아름다운 일이다.

豊川邑 敎會

수단 등하고 있다. 수사리교회와 七井里教會를 소개할 때에 말한 바와 같이 이 교회에도 부
일들 중에 談話會가 있어서 教會의 기본금을 적치하는 중에 있다. 또한 사립 養材學校는 전
년 이 教會에서 경영하는 것으로 창립 이래 二十七年 동안에 百四十여명의 卒業生을 내어
많은 공헌이 있을 뿐 아니라 아직도 校長 玄俊鏞長老의 지도 아래에서 九十名의 영재를 길
르고 있는 중이다.

저녁의 傳道講演

半夜의 清溪沐浴

教會이야기를 펴놓고 이런말 저런말을 하다가 金牧師는 말하기를 벌써 몇일전에 내가
친하는 초식을 듣고 傳道講演會로 이날밤에 모이기를 광고하였다 하면서 許諾을 구하였
다. 얼마만큼 몸이 피곤하기는 했으나 이미 광고된 일일뿐 아니라 一般敎友를 만나 보는
좋은 기회라고 생각하여 즉시 許諾하고 한시간 동안 재미있게 지냈다. 그리고는 이敎會
의 靑年들과 함께 앞개불 맑은물에 나아가 취미진진한 談話로 서로 막혔던 가슴을 해

鐘塔이 보이는대로 서투른 길을 이리돌고 저리돌아 예배당문을 찾아드니 李龍殷氏의 기
 부로 「愛主誠心積財天國建此高閣聲傳四方」이라고 새긴 모란 벽을 鐘塔을 가운데 두고 오른
 전으로는 踰大韓 에배당이 서있고 왼전으로는 옛빛이 창연하고 오래보이고 늙어보이는사
 람양재 학교의 이끼돋은 기와집이 넓다라게 벌려있다.

教會設立由來와

養材校의 血汗史

牧師력으로 찾아들이가 이 教會의 牧師 金泰錫氏를 만났다. 얼굴로는 초면이었으나 그
 의 영명은 벌써 들은지 오래고 그의 영식인 金元壁先生은 已未運動當時 우리들의 잊
 기어려운 청년이다. 인사를 마친후 教會設立의 由來를 듣기始作하니 이 教會는 지금으로
 부터 三十年前에 平壤서 李冕周氏가 와서 전도하고 그뒤를 이어 宣教師 원두우(元杜)君
 芮彬等 제씨가와서 전도함으로 教會가 設立되었다고 한다. 그리하여 지금에 이르러서는
 三百여명의 敎人이있어서 부근 여러곳에 지교회를 두게 되었다. 그리고 직할으로는 장
 르三、집사七、찬탈四、그리고 그안의 기관으로는 면려 청년회 부인전도회등이 있어서 제

흔드는 간곡한 절별리에 풍원을 등지고 진강포나루터를 向하여 달려가니 이따금 내려가
 며 올라가는 언덕길에서 옆으러 지녀 떠버리지 않으려고 등골에 담을 흥리던 것도 숨기
 지 못할 진정의 고백이려니와 답답답북하는 흰 모래밭에서 이리불고 저리불는 바람에게담
 을 맞으면서도 직막한 사막에사는 人生에게 한점의 위안이나마 주려고 소독하게 되어있
 는 해당화의 그곳 술송 술송 달려있는 그림자는 심히도 다정스럽고 아름다웠다。

우뚝우뚝한 바위섬

아름다운 海辺山村

나루터에서 조금 기다리다가 때마침 들어오는 汽船을 잡아타고 넓은 黃海에 다시 드
 게되었다. 남쪽으로는 먼곳에 장신곶(長山串)이 희미하게 보이고 서편으로는 楸島란 커
 다란 섬이 한三十里밖에 놓여있고 북편으로는 席島란 작지않은 섬이 떠있어서 우뚝우뚝
 한 바위섬이 여기저기 벌려있으니 지난 병인년 「도마스牧師」가 平安兵使 李容象과 이
 야기할때 「歷白翎島申席島轉向平壤」이라한 말을보아 그가 여기를 지나간것이 분명하다。

치고 교회에對한 이야기를 서로 주고 받았다.

豊川서 鎭南浦까지

馬上에 처음旅行

모래뒤에 海棠花

八月十六日밤을 풍천서 지나고 이른날 아침에는 일찍 일어나서 鎭南浦로 가게되었다. 石灘教會도 찾아보려고 하였지만 特別히 이번은 진강포에서 기선을타고 진남포까지 물길로 옛날 「도마스牧師」의 발자욱을 그대로 밟아본 생각이있어서 설설하나 그만두기로하고 바로 진남포를 向하여 떠나게되었다. 풍천서 진남포까지 그리 가까울지는않아도 이따금 흥터내리는 시냇물에 발도셋고 온별관의 옥어진 푸식도 보면서 도보(徒步)로 찾아가보려고 하던것이 本來의 계획이었다. 그러나 아침에 일찍 金牧師와 玄長老는 안장을 준비한 말(馬)한필을 가져오면서 타기를 권하였다. 도회지에서 자라났다하기로 말을 타지말라 할리아 없겠지만 하여간 말을 타게된것은 이번이 처음이었다. 그리하여 마부(馬夫)의 牧師에게 부축을 받아 말위의 사람이된後 모자와 손수건으로 두번 세번

가 이 五里浦에 왔을 때는 登州에 있는 선교사 狄考文牧師가 같이 왔었다. 이제 그해 三月二十六日 黃海장사의 보고문중에 아래와 같은 재니 있는 문구가 기록되었으니 이것을 가지고 그의 전도사실을 적너히 엿볼 수가 있다.

「……美國人在中國傳耶穌教……袖出冊子二卷投諸沙場……其一卷題目云馬可傳福音書一卷新約全書也冊內有一片背紙書……」

한손에는 지도를 펴놓고 한손에는 여러가지 史記 자료를 수집하여볼진 「스크랩 북」을 보면서 六十여년전 옛일을 곰주고 있을 동안에 쉬임없이 갈아나는 汽船은 어느덧기 적일성으로 전남포항구에 도착되었음을 알려주었다.

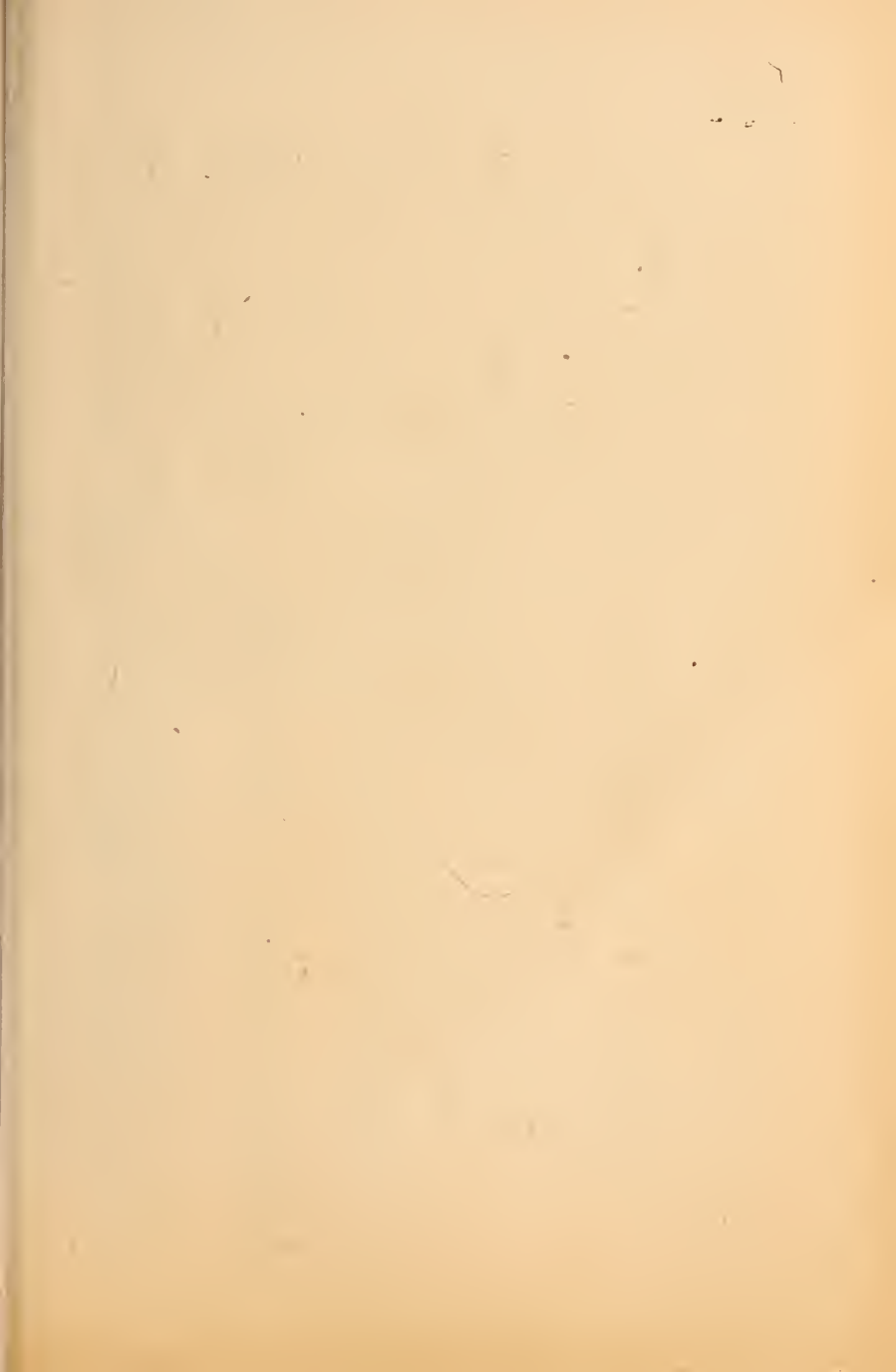
넓고 넓은 바다위에 떠서 갈라지는 횡물결을 굽어보며 날아가는듯 따라가는듯한 帆船을 바라보는 것이 언젠나 벌치않는 해상의 취미이려니와 옛날 宣教師의 지나간 발자취를더듬어 가면서 이따금 고기바늘같이 박혀있는 해변의 아름다운 山村을 둘러다보며 옛일을 물어볼때 나의마음은 심히도 상쾌하였다.

長連面五里浦와

狄考文牧師傳道

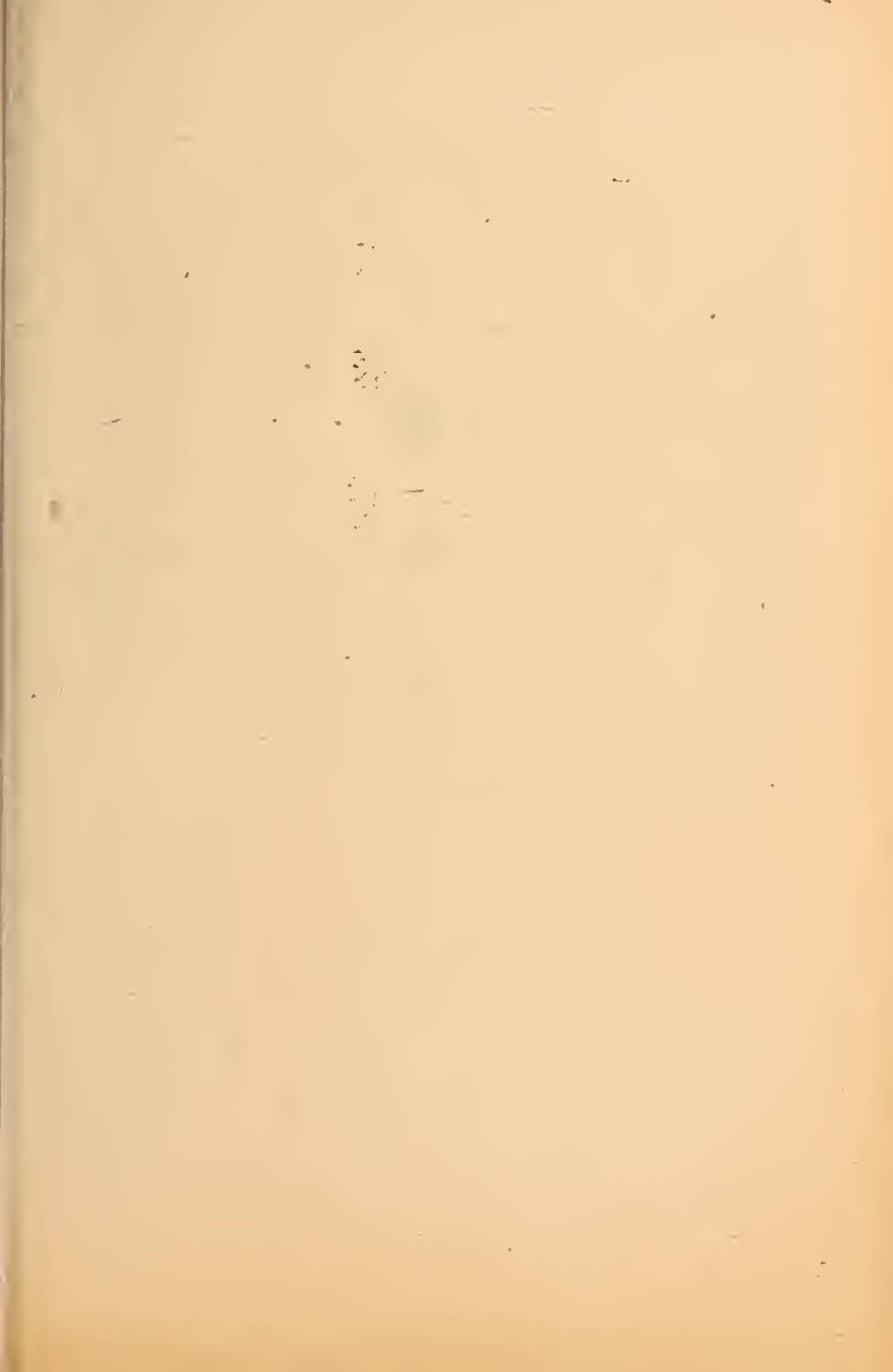
배는 어느덧 金山浦를 지나고 傍島를 둘러서 避島앞으로 들어다보이는 五里浦에 이르렀다. 이 五里浦는 大同江에 구에있는 要害地로서 軍事上으로만 요긴한 곳이 아니라 朝鮮基 督敎史에 반드시 한 「페이지」를 점령할만한 재미있는 이야기가 생긴 곳이다. 지난 병인년에 平壤와서 순교한 「도마스牧師」가 돌아가지 않음을보고 미국군함 「왓추셋」이 음력으로 병인년十二月 黃海大東灣에 왔을때에 郭顯德(콜렛)牧師(Rev Hunter Corbett)가 풍역으로 왔으며 다시 戊辰年一八六八年三月에 美國軍艦「세난도아」(Shenandoah)

二、奉天行



奉天行 (一)

지난달 二十七日 새벽이다. 하늘위에 무수한 별떨기는 아직도 구추성탄의 남은 기쁨
 을 슬며시 좃추는 듯하고 어둠에 휩쌓인 平壤城에는 집집마다 달려있는 「축하성탄」의 휘
 황한 불빛으로 因하여 아직도 성탄의 기분이 농후하게 남아있었다. 흰눈이 온 땅에 가
 득차고 찬바람이 살을 베는 듯한데 避寒旅行을 떠난다면 몰라도 도리력 더욱추운 奉天으
 로 旅行을 떠난다는 것은 너무도 이상한 것이 아니냐고 하는 친구의 비웃음도 있었으나
 금번 旅行의 目的이 팔자종계 多期休暇를 利用하여 얼마동안 휴양하려고 가는 것이 아니
 라 추위에 떨고있는 동도도 찾아보고 도서관을 찾아가서 史料도 조사하며 옛날 宣敎師
 들이 추위를 무릅쓰고 禁城인 朝鮮으로 들어오기 위하여 애쓰던 발자욱을 찾아보려고 함
 임으로 꼭 합당한 時期라고 볼수있다. 그리하여 六時二十四分發 奉天行列車에 몸을 의
 탁하고 잡으나마 一週間 예정의 奉天旅行을 始作하게 되었다.



점검하여 재 밝기前에 平壤에서 떠났는데 지금은 오전 十一時五十分이 되어 점심먹기에 十分前이니 時間도 完全히 다섯時間을 지나 겪으나 오랫동안 왔거니와 里致로도 적지 않은 里致를 왔다. 평소에는 다니면서도 멀어보이던 郭山、定州도 지나오고 朝鮮의 맨 끝인 新義州의 關門도 지나서 中國領土의 第一步를 들여놓았다. 朝鮮과의 사이에 그다지 넓지도 않은 江을 하나 두고 晝宵로 往來하는 이 安東으로써 갑자기 朝鮮시간보다한 時間이 늦어지는것도 처음 安東을 지나서 사람의 주의를 끄는 바이거니와 자꾸 물려들어오는 사람도 푸른외복을 입은 中國人, 껍떡모다니는 사람도 모두 中國人임을 볼때 과연 내가 다른땅에 있는가보다 하는 생각 내머리에 가득하였다. 여기서는 五十分을 머문다는 차장의 말을 듣고 나는 이것을 기회로 차에서 내리어 望嶽로 올라가서 鴨綠江의 위와 아래를 훑어보며 옛날 宣教師들의 遺跡을 바라보기 시작하였다. 統軍亭아래를 스치며 포장같이 퍼져있는 鴨綠江水여 사막같이 황량한 朝鮮半島로 福音의 씨를 뿌리기위하여 들어가려다가는 내쫓기고 또 들어가면서도 落望失心을 하지 않고 용감스럽게 무뎠음같이 어 하나님께 힘있는 기도를 올리는 장사들을 나는 얼마나 구경하였으며 또한 나는 그

淸川江이 여기냐

乙支將軍 戰捷地

汽車는 탈리도 탈아난다。 위치않고 탈아난다。 東편으로 보이는 먼 山위에 붉은 해
 돋아오고 車아래로 온땅에 가득히 깔려있는 흰눈은 유난히도 반짝거리었다。 문지르면 또
 얼고 썩으면 또 호려지는 車窓에 얼굴을 대고 每分 每秒마다 번가라 들어오는 파노라
 마물 물고림이 바라볼때 어느듯 기차는 밀으로 큰소리를 내면서 철교를 지나가고 있었
 으니 이것이 지금으로부터 一三〇〇여년前 우리의 勇將 乙支文德이 百여만의 陸軍을 거
 느린 楊廣을 깨트려부시던 淸川江이 아닌가? 될리 東으로 회미하게 보이는 江邊의 百祥
 樓 옛일을 말하여 주는 듯하고 여기저기서 어름 갈라지는 큰소리 乙支文德將軍의 戰捷을
 알려주는 듯 하였다。

安東驛의 五十分

鴨綠江邊 一行淚

전질 積인 많도다

천사같이 말 못하고

바울 같이 못하나

예수께서 구원함을

아무 죄를 전하세

외 찬미를 의미있게 붙였다.

奉川行

(二)

南으로 半島의 山河를 바라보고 아래로 압록강의 긴물을 굽어보면서 옛날 宣敎師들의
 당하던 천신단고를 회상하는 동안 어느덧 안동역의 五十分도 끝을 맺고 車는 슬금 슬금
 떠나기 시작하였다.

우리가 손님이냐

저들이 손님이냐

들의 탄배를 이곳으로 옮겨다주고 저리 옮겨다주다가 마침내 그들이 내리지 못할때 마
음의 답답을 얼마나 맛보았는가? 그리고 너는 다시 네 몸을 일제하여 그위로 그들을
진스게 하였지..... 一七九四年十二月에 건는 中國神父 周文讓을 비롯하여 謝邦濟 모반
샤스란 암벨 金大建 최도마를 메가 다 차례로 건너주었지. 조선의 가장 긴 江으로서
만 우리가 너를 자랑하는것이 아니라 조선의 요단강으로 생각하여 너를 자랑하며 생각
하는 바이다. 모반과같은 사람은 밤에 너를 건너가서 賊門이 닫혔으므로 할수없이 물
이 팔팔 흘러내리는 水口를 꿰어 들어갔고 金大建과 같은 는 二·三年을 滿洲벌판에
두루 돌아다니며 들어갈 곳을 찾다가 마침내 너를 건너 들어갔다. 그때보다 변함없는
이山河를 바라브며 그들의 활약하던 귀한자취를 더듬어 볼때 하염없는 눈물은 나의 땀
을 적시고 나는 혼자서 낮은 목소리로 半島를 向하여

「덜리가서 이방사람

救拔하지 못하되

매집 근처 다니면서

을 들고 달아난다. 어렸을 때부터 부르던 세계일주가의 한 구절을 부르며 차항을 내다보는 동안에 차장은 표를 달라고 하면서 내리기를 권하니 이것이 中國 東三省의 首府요 옛날 清太祖의 創業地인 瀋陽城 곧 오늘의 奉天城이다. 平壤보다 피 추운 奉天驛두에 묵도록 얼수건으로 얼굴을 쳐동이고 많은 사람들에게 끼어서 내린다. 여기만 하여도 아는이가 많지 못한 곳에서 일부러 나와 맞아주시는 이곳 教會의 白永燁牧師와 忠南 公州 영명학교 교원으로 이곳에 여행오신 韓先生의 손을 잡을 때 두 몸사이에 서로 通하는 뜨거운 핏줄은 이역의 동포애를 웅변으로 설명하고 있다.

滋味 있는 一週間

圖書館 通學生活

원래 금번 여행이 奉天에 있는 神學校圖書館에 와서 狄考文宣教師 本名도 알아보고 史記 자료를 수집하여 옛날 책을 구경코저 함임으로 하루밤을 지나고는 즉시 牧師와 함께 「스콧트렌드」 장로교회 신학교를 찾아갔다. 이 長老教會는 지금으로부터 六十여년전에 中國선교를 시작한 中國에 있어서 공헌이 많은 宣教會뿐 아니라 일찍이 이宣教會 宣教

안동역에서 떠날때만 하여도 환웃입은 우리 사람이 저지않게 있었는데 한정거장을 지나고 두정거장을 지나는데는 동안 여기서 내리고 저기서 내리며 점점 줄어가고 車가 머물때마다 울르는이는 푸른 의복을입고 털모자를쓴 시킴한 中國사람 뿐이다。 車窓으로부터 들어오는 모든 人物 풍속이라든지 車안에 피쳐있는 모든 언어 자태는 의심없이 나로하여금 外國에 받을 들여놓은 손님의 감상을 가지게하지만 鳳凰山앞에魏魏히 솟아있는 고려산의 높은 봉오리와 그 머리와 허리를 둘러있는 굴은 성벽은 수천년전 우리조상이 이 땅을 찾이하였으되 우리조상의 해골이 이곳에 묻혀있음을 나에게 말하여 주고있으니 처음 이땅에 받을 들여놓은 내나 이 별관에 흠어져사는 二百萬의 우리동포가 과연 손님이 아나니라 지금 주인노릇하고 있노라는 저들이 도리혀 손님이 아닐가?

淸太祖의 創業地

昔日 遼陽 今奉天

해는 지대 매일 저너마다 조선에 나리우던 어둠의 장막이 만주별판에도 나리었다。

안동서부터 험한 山을 넘고 달아나는 汽車는 이제부터 험한 山은 없으나 어둠의 장막

문 잡지 수삼십종이 이 도서관책상에 놓여있는것을 보고 우리의 기관지로 「기독교신보」 「중교교육」 「아이생활」 「유년신보」 「진생」 「신생」 등의 몇가지를 써어볼데 무거운 담방울은 나의 이마로부터 책상위에 소리를 치며 떨어지고 있다. 기독교신보 한부들 보라고 하여도 이리핑계 저리핑계하여 참으로 견하는 사람의 피를 말리게하는 것이나 무엇하나 유익한 일을 하여보자 하여도 코웃음을치고있는 우리 敎會형편과 비교할때 과연 천양의 차가 있지 않는가? 三十萬의 적지않은 우리들은 반드시 이점에 對하여 많은 생각을하지 않으면 안되리라 하고 한다.

奉天行 (三)

奉天西塔 一隅屋

滿洲問題 座談會

하루는 도서관에서 돌아와 저녁은 먹은後 白牧師를 비롯하여 敎會의 직원여러분과 青年信者 몇분이 모여앉아 우리 민족 생활의 중대성을 의고있는 남만문제 좌담회를 열었

會 宣教師中에 「윌리암슨牧師」는 「도마스」牧師를 朝鮮으로 介紹하여 朝鮮宣敎의 貴한 일을 始作하였고 또한 「로스」牧師는 한글로 성경을 번역하는 貴한 事業을 經營한 功績을 가지고 있다. 신학교 校長 「잉글스牧師」를 만나 懇篤을 말하고는 그의 親切한 인도에 依하여 이날부터 도서관 生活을 始作한다. 그리고 「도마스牧師」가 平壤에서 宣敎한지 二年後인 一八六八年 戊辰에 登州에 있는 狄考文이라고하는 美國 宣敎師가 黃海道 五里浦에와서 「신약젼서」와 「마가복음」을 林秉正이라는 訓長에게 傳하였는데 狄考文의 本名이 무의인가 물이되(Calvin Wilson Mateer) 이며 그의 부인은 아직 북경에 있다고 하였다. 별로 크지않은 神學校이고 또한 도서관에 冊이 그리 많지는 않으나 나에게 必要한 書籍이 적지않게 많이 있었다. 冊을보면 오금을 쓰지못하는 나로서는 味 滋味있게 한주일동안을 도서관에서 生活하며 特히 南京 金甯大學을 卒業하고 이 神學校교수로 와있는 中國人 孫先生과 더불어 이따금 暇 時間을 利用하여 中國敎會에對한 滋味있는 이야기를 서로 주고 받는다. 우리가 보통으로 단기간에 敎會가 장족의진 보를 하였다하여 사람을대할때마다 자랑하는 일이 많이 있지만 中國敎會에서 발행하는신

한 「그리스도」를 믿으며 한 십자가를 向하여 밖에의 정신을 고취하고 있으므로 이 두 교회가 악수하는 때에는 中國판천의 조선인 구축문제가 별일 없을 것이다.

兩教會의 握手는

어떻게 實現 할까

그러면 이 다음에는 어떻게 두교회가 만주에 있어서 악수할수 있을까함이 문제가 된다.

우리 내자에 있어서 연합공의회처럼 그런 형식으로 연합하며 공통할수도 있으나 우리는 그렇게 할것이 아니라 교역자가 신학교에서 공부할때부터 中國의 교역자와 함께 工夫하여 참친구가 되며 「그리스도」안에서 참 형제가 되기를 힘써야 할것이다. 教會思想의 統

一로 본다는지 教會政治의 一致로보아 지금과같이 南北滿洲의 교역자들이 平壤이나 京城에 가서 神學을 工夫하는것이 좋기는하지만 위에 말한 目的을 實現하며 滿洲에있는 朝鮮人문제를 해결하기 위하여 정도도 좀났고 어떤편으로보아 미비한 점도 있으나 東三省教會를 지배하며 교역자를 養成하여내는 奉天「스콧트랜드」장로회 신학교에 가서 공부하는 것이 어떨까 한다.

다. 마디마디 서러운 슬픈 사정과 골목마다 쌓여있는 원한을 붓으로 다 그려내기가 어렵거니와 腹背로 어려움을 당하여 진퇴유곡의 (進退維谷) 디뎌마에 빠져있다는 것만이야 어느 누가 부정하라 각사람의 남만문제 해결책을 지면관계로 일일이 소개하기 어려우나 백목사의 고견만을 소개하여 여러분의 참고가 되게 하고 싶다.

第一 解決策으로

中國教會와 握手

歷史上으로 남북만주가 우리의 소유였다고 지금 다시 내라고 할수 없는 것이며 또한 우리를 내쫓지 말라고도 할수 없다. 그러면서 다시 우리는 이땅에서 안살고 나가겠다고 하여 다시 짐을 싸고 고국으로 돌아올수도 없다. 그러면 이문제는 어떻게 해결해야 할 것인가 이문제 해결의 열쇠는 中國사람에게도 있지않고 다른사람에게도 있지 않다. 전혀 우리에게 있다. 그러면 우리는 어떻게 이문제를 해결할가 함이 문제일 것이다. 우리는 생각한다 이문제 해결의 第一策은 滿洲에있는 朝鮮教會와 中國教會와의 악수에 있다고 조선교회와 中國教會가 모두 만주에있어서 일대 세력을 가지고있는 것만이 이유가아니라

內地 秀才 青年의

中國 留學을 要望

이름 內地에서 좀 웅만한 秀才이면 全部 日本이나 美國으로 留學을 간다. 더 文明한 나라로 가서 가진 知識과 가진 學術을 연구하는 것도 좋기는 하나 南滿문제 해결의 한 수단으로 內地 秀才 青年들의 中國 留學을 크게 환영한다. 中國의 사정을 잘알기만 위하여 한다는 것보다 中國 학교의 코원이나 中國 법정의 판리나 변호사나 此外 各官廳의 官吏로 任命이 될수 있다. 中國 官廳의 官吏가 되어 만주에 있는 朝鮮人 問題를 해결할수 있는것은 勿論이고 어떤 깊은 산골에 있는 中國 小學校 先生만 되더라도 그 근경에 있는 中國 사감은 진척 그를 숭배하고 그의 말이면 그대로 시행하지 않음이 없다. 예를 들자면 北滿洲 吉林省에 있는 吳某라는 이는 그릇 있는 다섯관청의 판리인데 그의 말이라면 東三省을 통하여 대단히 세력이 있으며 동포의 어려움을 많이 도와준다. 그리고 그와 비슷한 사담이 奉天에도 한사람이 있다. 이제 만일 內地로부터 秀才 青年들이 中國으로 들어와 상당한 학교에 들어가 工夫하고 만주 넓은곳에 곳곳에 헤어져서 혹은 관청 혹은 학교

奉天行

(四)

滿洲의 長監敎會

합하여 하나가 되자

滿洲에 있는 朝鮮사람은 붕어하는 기관이 없느니만큼 하나가 되지 못한다. 오직 교회만이 長老會면 長老會 監理會면 監理會가 各各 단합하여 한발걸음으로 나간다. 안으로 단합이 되지 못하고 밖으로는 中國관헌의 구속이 있으니 滿洲에 있는 朝鮮人의 문제는 여기서 始作이 된다. 그러므로 내지에서는 장로회와 감리회가 있어서 各各 잘하여 나가기에 열중하는 것도 관계치 않으나 滿洲에 있어서 二百萬이라는 同胞를 구원하며 그들로 하여금 한 덩어리가 되어 같이 어퍼움에 당하자고 하는 敎會로는 모든 理論과 모든 條件을 一掃하여 버리고 하나가 되어야 할 것이다. 그리하여 문맹퇴치 풍속개량 사상선도 그밖에 모든 일을 해나가야 할 것이다.

니를 오라 하신다

에게 힘을 주시려

오라 하신다

라고 말하며 웨치는 소리와 같이 들린다.

白牧師의 熱心과

完備한 敎會機關

아침을 먹고 즉시 종소리를 따라 예배당을 향하여 갔다. 동포들의 붉은 정성을 모아 지어놓은 압축한 예배당도 보기에 심히 아름답거니와 흰옷입은 그대로 二百五十名이 나가득히 모여있는 동포들의 사랑하는 얼굴을 대할때 얼굴에는 즐거움이 뿜어나오고 있으므로 우습이 터져나온다. 감사와 기쁨이 서로 얽힌 中에서 한시간의 예배를 치내고 돌아와서는 다시 白牧師로부터 敎會의 형편을 듣는다. 본래 거친바람에 시달리는 사람들이 세운 교회이니만큼 무엇에든지 빈약하리라는 것이 누구나 가질바 생각일 듯하나 白牧師의 열성있는 지도에 의하여 실상은 그와 정반대로 모든 기판이 완비되어 있다.

에서 일을 볼 것이면 지금까지 어려움을 당하며 中國人에게 구속을 당하던 우리의 동포
는 한번 변하여 平安한 生活을 하게 될 것으로 생각한다. 이것이 우리 스스로의 해결책이
아닐까?

奉天行

(五)

西塔大街 아침종

누구를 오라느냐

二十九日은 主日이다. 새벽부터 自動車 馬車 中國인력거꾼이 싸우는 소리로 북적 끓는
西塔大街의 鐘은 종탑에서는 아침 하늘에 처망스럽게도 鐘소리를 울려 보내고 있다.
勿論 內地에서도 아침하늘에 호르는 예배당의 鐘소리가 들리는 이외 마음에 심히 유쾌한
생각을 가지게 하는 것이 사실이지만 더욱이 異域하늘에 호르는 이 鐘소리는 수고하고 번
민하는 재류동포 五千人에게 완연히

「근한
좁여 들으라

는지 스치고 지나가는 바람결에 흔들거리면서 소소한 소리만 날하고 있다.

奉天行

(六)

孔子間의 奉天逗留도 滋味있게 끝을 냈고 三十一日 밤 十時 車로 인제는 高국을 向하여
 떠나게 되었다. 答답한 奉天역 두 더군나나 보충이 없고 말소리 크게하는 中國사람의 몸
 에 끼어서 간신이 침대에 자리를 정하고는 風聲 聲거장에 이르기까지 寒로 깨지도 못
 하고 깊은 꿈나라로 들어가 몇일 동안의 곤한 다리를 편안히 쉬었다. 兪한 奉天山이 車
 향을 通하여 얼른 얼른 비치이며 인제는 내가 내었다 가려는 高麗門 聲거장이 가까워왔
 다고 생각할데 어느덧 車는 머물고 차장은 「꺼우리먼」 「꺼우리먼」을 연하여 부른다.

高麗山下 高麗門

이것이 柵門인가

車에서 내려니 이날은 바로 一月一日 오전 五時 聲거장을 비롯하여 부속지대에 있는
 韓人사람의 집 문에는 柵門마다 우리의 세력이 이만큼 팽창되었다고 말하여 주는 듯이

青年면려회를 비롯하여 유치원에 이르기까지 모두가 완전하여 재류동포 五千人の운명을 지배하여 나가겠다는 굳은 생각으로 목표를 삼고 나가는 中이다. 지금 窮狀에 빠져 신음하는 그들도 마침내는 이들의 힘있는 팔뚝과 이들의 튼튼한 손으로 말미암아 생명의 빛에 목욕을 하며 단 썸의 물은 마시게 될날이 멀지 않으리라 고 생각한다.

清太祖는 安在오

東北陵辺風蕭々

三十日・三十一日 두날 밤에는 霧天에 더 유할수가 없다. 그러므로 三十日 하루동안은 부지런히 罷늘보고 三十一日 정오에는 「스콧트렌드장도화신학교」 졸업식에 參禮한後 오후 한시半에는 眞구 뒷사 말과 함께 北으로 十里가 훨씬 넘는 北陵을 찾아갔다. 이 北陵이란 清太祖의 아들 孝宗의 陵이고 清太祖의 陵은 東陵이라고 하여 奉天의 東便으로 約三十里되는 곳에 있다. 雌大한 건축과 기묘한 조각(彫刻)은 二百年을 지난 오늘에 있어서도 관람적으로 하여금 려를 두치 以上이나 되어 물게 하지만 清太祖와 孝宗은 지금 어디 있는고. 陵주위를 둘러있는 울창한 松林은 처음 얼얼할 때하는 나에게 무엇일 말하

가 만주에 나라를 세우자 조선方面에 방비를 하기 위하여 長檣을치고 威遠 英額 旺淸

城廠 毅陽 高麗의 六門을 세웠다. 이 고려문은 이六門中 하나로 지금 古門은 없어졌

지만 아직도 그자취는 남아있어서 보는 사람으로하여금 감개무량한 회포를 자아내게 한

다. 정치적 의미로써의 이門은 내가 지금 찾아보려고도 하지 않으며 또한 본모를 통하

여 소개코저도 하지 않으나 조선교회 역사상으로서의 이門은 우리가 주의물 이르기어한칸

번 더듬어볼 가치가 있다고 생각한다. 이門은 本來 두나라의 교통을 조절(調節)하기

위하여 세운것이니만큼 一年에 세번씩 조선사람과 중국사람이 이곳에 市場을 개설하며

조선의 동지사가 中國으로 갈때外에는 도무지 열지를 않았다. 그러므로 옛날 선교사들

이 북음을 가지고 이門을 꿰어 조선으로 들어올려고할때 많은 사람들이 이門을 들어오

지 못하여 한해 두해를 이門옆에서 기다리다가 그만 죽기도하고 或은 이門을 꿰어 들

어 올려다가 뜻을 이루지 못한후 긴 세월을 만주벌판에서 헤매이기도 하였다. 「도마

스」牧師를 조선으로 보낸 煙臺의 「윌리암손(韋廉臣)牧師」도 一八六七年 自己가 親히

이곳에 와서 조선사람에게 성경을 전하고 갔으며 奉天의 「로스牧師」도 一八七三年과 一

國旗가 아침바람에 펴려거리고 있다。驛長室을 찾아 들어가 역장과 더불어 신년인사결성
 명을 通하고는 조선교회사기의 「한페이지」를 점명할만한 가치가 있는 高麗門을 찾아보려
 고 왔다고하니 역장은 친절하게도 사무원中 한사람을 命하여 나를 데리고 高麗門을 찾
 아가게 했다。高麗門 시가의 집문은 아직도 굳게 닫혀있고 먼 동리로부더 게 짓는소
 리는 은은히 들리는데 高麗山기슭 길옆에 서있는 늙은 소나무와 발가운데 우뚝하니 지
 키고있는 오랜 버드나무는 멀리서 온 손님일 영접한다는것보다도 自己의 血族을 맞는듯
 이 가지에 안고있던 눈송이를 우수수 떨어치고 있다。정거장에서 얼마 가지않어서 나
 를 인도하는 역부는 이것이 「高麗門자리」라고 하면서 아직도 山中허리에 남아있는
 이전의 울타리자리를 가르키고 있으니 이것이 옛날에 有名한 소위 책문(柵門)인가。

高麗門 옛터들러

斑々한 눈물자취

역장 渡邊氏의 기록하여둔 「高麗門과 邊牆」이라는 기록을 보면 이 고려문은 濟太祖

고려신성과 성문자리를 구경할 생각이 간절하다. 그리하여 역부와함께 달음질로 城의南門을 찾아갔다. 튼튼한 성곽의 쌓은 구조가 조선에있는 그것과 같으므로도 조선사람이 여기서 살고 그들의 땅을 여기에 흥린출로 알수있지만 더군다나 큰 들로 덮은 우물과 길게 놓여있는 말래들은 우리조상의 유적을 분명히 증명하고 있다. 그리고 단숨으로이 산성남문자리에 이르니 황무한 풀밭과 흙으러진 들작밭이 둘러있어서 보는 사람으로 하여금 어디에 남문이 있었는지 알수가 없게됨 되었으나 오직 길한편에 남아있는 들문더구가 보는 사람의 주의를 이끌어 여기가 문자리임을 알게 하여 준다.

宣川教會 찾아서

大睦山下 宣川에

성문에서 돌아오매 車는 벌써 도착하여 오래지 않아 떠나려고 한다. 도변역장과 인도하여준 역부에게 인사를 하고 다시 車위에 몸을 실고 平北教會의 中心地이요 人口비례로 보아 信者 많기로 有名한 宣川教會를 찾아보려고 大睦山下 宣川으로 直行한다. 이날이마

八七四年 이곳에 와서 조선사람을 만났으며 二八七四年에는 여기서 徐相倫氏를 만나 自
 巳의 語學先生으로 메리프가서 성경을 조선말로 번역하기 시작하였다. 「모세」가 요단
 강 건너편에 있는 가나안 북지를 바라만보고 들어가지 못한것 처럼 이책문을 들어가지 못
 하고 高麗山과 鳳凰山 봉우리 위에 올라가 멀리 半島를 바라만보면서 안라까운 눈물을
 흘리던 옛선교사들의 형편을 회상하며 그들의 活躍하던 발자취를 더듬어 생각하니 과연
 이門을 둘러있는 반반한 눈물자취는 오랜 시일을 지난 오늘에 있어서도 우리에게 심자
 한 효훈을 주고 있다.

奉 天 行 (七)

낮익은 우물들과
 남아있는 문더구

다섯시車에 내렸다가 열두시車로 곧 떠날 정영이므로 본래는 고려문의 옛터만을 구경
 하고 돌아올 계획이었으나 아직도 車時間이 한시간 以上이 남아있고 또한 왔던바에는

3 경 비

五六〇四원九一전

4 재 신

종액二八五〇원五六전

한시간 동안에 두교회를 찾아보게되므로 두教會의 牧師를 만나고 찾아가 보지 못하였으나 교회
를 떠내고 이만큼 나오기에는 그들의 좋은 담이 얼마나 되었을까 그중에도 故梁甸伯牧
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앞으로 더 많은 하나님의 은혜의 샘이 이 두 교회에 통하기를 빌면서 이른날 아침 車로
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날 뻔했다。

침 삼일 예배일 임으로 예배시간이 되기前에 모든 기판을 구경하고 예배시간에는 南北兩教會에 참례하여 教會형편을 보기로 하였다. 일찍이 大學校時代의 동창생으로 지금 明信學校의 校長인 張愛敬先生의 친절한 인도로 해지기前에 信聖、保聖 두 男女學校를 비롯하여 명신학교 유치원 병원 그밖에 모든 기관을 차례로 구경한後 두교회 예배에 참석했다. 一月一日이니만큼 두교회에서는 다 기념회로 모이어 지난 一年間의 경과사항을 보고하여 앞으로 一年동안을 爲한 예산을 通過시킨다. 보고에 依하면

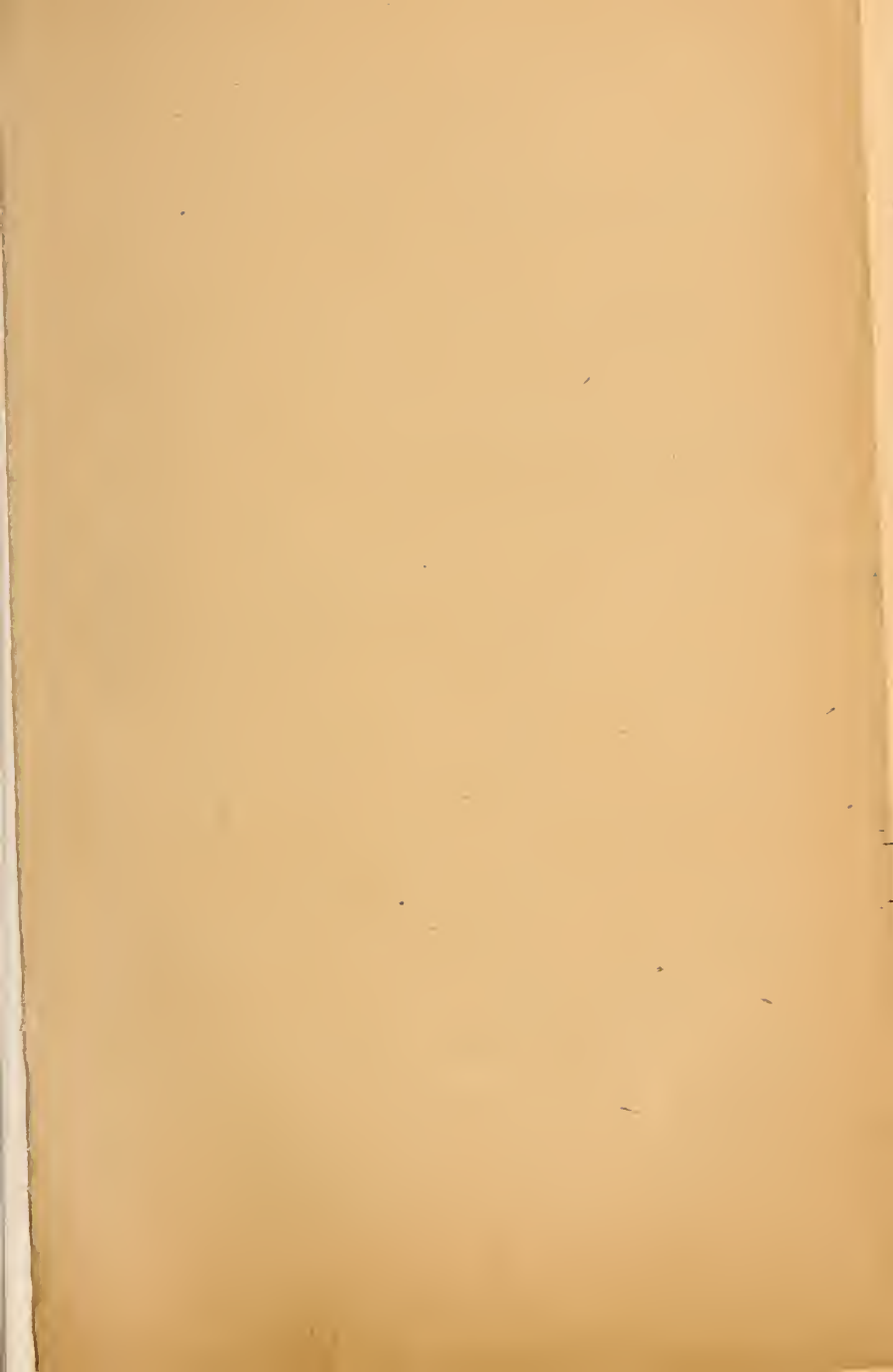
一、北教會

- 1. 직원 二三一
- 2. 교인 一六五一
- 3. 경비 六一七三원二七錢
- 4. 재산 公積二八〇九五원六七錢

二、南教會

- 1. 직원 二〇六
- 2. 교인 一九五七





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著者 吳 文 煥

— ECUMENICAL MISSION —
Board of Foreign Missions
of the Presbyterian Church in the
United States of America

Rev. Samuel H. Moffett, Ph.D.
Presbyterian Mission
136 Yun Chi Dong
Seoul, Korea

EXCERPTS

November 29, 1955

I'm finally back home in Korea. I sighted the coast from about 5,000 feet up, as we came in over the Japan Sea at noon yesterday. In a few minutes we were over the glistening, terraced rice paddies of the valleys, and the sharp, spiny ridges of the Korea mountains I love so much. "Over the mountains still" runs an old Korean poem. A distinguished group was waiting at the airport -- the Moderator and Stated Clerk of the Presbyterian Church of Korea, the President of the Seminary, the field representative of the Mission, and a lot of others. I wish I could impress you into believing that they were all there to welcome me back to Korea, but you already know that I was riding in on the coattails of the U.S.A. Moderator, Dr. Paul Wright. He's a fine, kindly man and it was good to be traveling with him.

The first thing that struck me as strange was to see Korean flags painted on the aircraft at the airport, and more flags flying on the buildings. When I was in Korea before, owning a Korean flag was forbidden by the Japanese, and I can remember the shivery feeling we had when once in a while we saw the forbidden symbol back in a dark closet, or in the bottom of a trunk. As we came in and I saw the flag, the thought automatically came, "Don't they know the risk they're running, flying the flag like that?" The second strange thing was to find Seoul so small and so shabby. When I was a boy, it was the largest city in my small world, very splendid and up-to-date. The paved streets have shrunk considerably, apparently, and they don't impress me as much as the empty shells of the buildings that line the streets, and the pockmarks of bullet holes in the walls that are left standing. Seoul was about 90% destroyed in the war. It is rebuilding fast, but not fast enough... The first thing I did was to kneel down by my bed in the DeCamps' home and ask the Lord to forgive all my past failings and to bless me and make me usable in the work here. I don't know any place in the world where the opportunities are more immense and the problems more staggering.

November 30. Taejon

Dr. Wright, the Moderator, Dr. Adams, the Board's field representative, and I are on a quick tour of the Korea mission stations. We left Seoul on the 7:30 a.m. train south, riding in the U.N. special car, where I discovered my Ph.D. rates me as a colonel when I travel on military command orders. That's the first practical value I've ever got from that degree. We reached Taejon at 11:30 and were promptly whisked off to the Heavenly Light Blind Colony and the Amputee Center by Dr. Torrey and Mrs. Lutz. This evening we were given a big Korean feast by the leaders of Presbytery. It was held in a tiny room without ventilation on a red-hot floor, and in good Korean fashion we were seated as guests on the hottest spot to feast on persimmon soup, octopus tentacles, kimchi, rice, beef soup, chicken, vermicelli, medicinal rice, and a host of other dishes I can't identify. Then, completely stuffed and roasted we went straight to the First Presbyterian Church where the evening prayer meeting groups of the 13 Presbyterian churches in Taejon came crowding in, over 1,000 people, to sit on the cold floor of the uncompleted new First Church building to hear Dr. Wright, while icy winds whistled through the unglassed windows about my bare, bald head and my shivering stockinged feet. The only thing that saved me from pneumonia, I think, is that kind Koreans soon saw our plight and told us soft Americans to put our shoes back on. But the temperature was the only cold thing about the Korean church. You should have heard those people sing, sitting on the floor, rocking with the beat, and listening to Dr. Wright with an intensity of concentration and a quiet attention that I would not have thought possible in the Orient. Their faith is their whole life.

December 4

Taegu has been quite an overwhelming experience. Howard was superintendent of the hospital there, so I was a marked man from the beginning, and on top of that, I stayed with the Ken Scotts in what was Howard's house. I came in, deposited my things in the room, and dashed off to a meeting, as usual. After I had gone, Ann Scott found their janitor standing in the middle of the room, muttering to himself. "It looked like Dr. Moppett, but it no look like Dr. Moppett, too." She told him who I was, and he went out to the kitchen all excited to tell the cook that Dr. Moppett's brother was here.

The meeting we dashed to was a welcoming dinner for Dr. Wright given by the leading elders and pastors of Taegu. This is no mean city. It not only has a population of half a million, but more important, it has more Presbyterian churches than any other city in the world, except one. And that one is neither New York or Philadelphia. It is Seoul. I hadn't realized that Korea has the two leading Presbyterian cities in the world. Taegu had, they say, seven Protestant churches in 1940, before the war. When the missionaries returned in 1946 they found the number had increased to 17; by the time of the Korean war, in 1952, there were 70 (three-fourths of them Presbyterian), and now, in 1955, there are, incredibly, 170 Protestant churches in Taegu of which 135 are Presbyterian!

Seoul

Dr. Wright has been a real trouper on this trip. He doesn't get a minute's rest, the Koreans are so eager to see and talk to him. It is the first time the moderator of our Church has ever visited the Far East... Ben Sheldon dropped in to talk over some problems of youth work... I have a half hour at the Underwoods' before a luncheon for Dr. Wright at Chosun Christian University.

December 10

We came down to Chungju yesterday morning by train, getting up at the cold crack of dawn as usual. I have yet to attend any pre-dawn prayer meetings, but I guess all this early rising is designed to break me into the pattern gradually.

The night before, in Seoul, the six Christian high schools (Presbyterian) in Seoul gave a dinner for Dr. Wright and me at the home of Mrs. Park Hyung. She is a wonderful Christian woman whose husband is permanently crippled from Communist torture. She has taken his place of leadership both in the Church and the country, for she has been elected to the Korean National Assembly (Congress). At dinner she said to me, "You will never know how much your father meant to me. When I was arrested by the Japanese they meant to kill me and gave out the report that I had died in prison. Immediately, your father went straight to the highest authorities. 'If she is really dead,' he demanded, 'produce the body. We want to bury her.'" His insistence so frightened the police at the possible consequences of her murder that they soon released her. Dr. Wright and I were both presented with gifts. Mine was a beautiful brass candlestick, inscribed from the six Christian schools.

That evening in Chungju we both had to speak at a meeting in Central Church, after dinner with the Hills, who are old friends from Pyengyang days, and who were in Pikeville not long ago in the church where Charlie is now pastor. This morning we visited an orphanage at 7:30, gulped down breakfast, dashed off to a blind school, and then spoke at chapel at the Bible Institute at 10:00.

Seoul. December 12.

Yesterday I went with Dr. Wright and Dr. Adams to services at the R.O.K. Army chapel where Dr. Wright was preaching. President and Mrs. Rhee walked in and sat on the front row, smiling at us as they took the seats immediately in front of us. The President likes to attend our big Yung Nak Presbyterian Church. As you probably know, Mrs. Rhee is Austrian. I couldn't help contrasting the difference between Father's arrival in

Korea and mine. He was stoned in the streets in a heathen country. I find myself in church with the Christian president of the country. There are more churches in Seoul today than there were Christians in all of Korea when Father landed.

Today was my first day of language study. My temporary teacher is from the north, and in the process of getting acquainted I told him I was born in Pyengyang. He suddenly became excited. "Then you must be related to the famous Ma-po Sam-yul of Pyengyang", he said. I admitted I was. When that comes out I'm always embarrassed that I don't speak Korean. Ever since I arrived, I've had streams of visitors who knew my father and who want to meet his son. It is a very moving experience, really. It amazes me to find how much he is still revered and loved. At Andong, the moderator of presbytery, praying and thanking God for my arrival as the son of my father, broke down and wept when he mentioned Father's name. And again at the reception the Soongsil schools gave me the other day, Dr. Han Kyung Jik, moderator of the General Assembly, had to pause to contain his emotion when he began to speak of Father. When I realized what great things are expected of me because of my relationship to him, I begin to feel completely inadequate. I can't even speak the language, much less solve any of the overwhelming problems that face the Church. But the Lord can.

December 13

The day before yesterday Soongsil College gave a welcoming reception for me. Father was its president for years, so at the reception I heard a good many stories about Father. One of the men added a detail to the stories of the stoning episodes that I had never heard before. He said that one time when a group of boys were pelting him with rocks in the streets of Pyengyang, father stopped and bought a couple of handfuls of Korean candy, turned, and threw them to the boys. Immediately there was a mad scramble for the candy, during which Father neatly escaped down a side street.

Harold Voelkel got permission to visit the Neutral Nations Truce Commission up in the demilitarized zone at Panmunjom, and took me, Otto DeCamp, and Dr. Han Kyung Jik along. It is north about 30 miles by the highway that forms the main invasion route to Seoul, and the nearer we got to the lines the more it bristled with military installations. Barbed wire was strung all through the hills. At UNC MAC, the base camp just this side of the demilitarized zone, we were given a staff car and with a yellow official flag whipping from our fender we drove through the first check-point at the south border. After much telephoning the MPs raised the barrier and we nosed into No-Man's Land. This three-mile evacuated strip that separates north from south, Communists from allies, is not entirely empty. Squarely in the middle, at Panmunjom, is the conference center where the Neutral Commission (Swedish, Swiss, Czech, and Polish) supervises the truce. We were met by a Captain Erdman (U.S.A. advance contact man for the United Nations Command) who escorted us around, reminding us soberly that there was still a war on; that what we were enjoying was only a temporary truce, not peace. He warned us to stick to the paths. The hills are mined.

Captain Erdman took us first through another check-point to the small cluster of white quonset huts at Panmunjom where the armistice was negotiated, and where, by the terms of the armistice, the Communists and the United Nations keep formal, 24-hour-a-day contact with each other. We entered first past two American MPs, and then -- it gave me a strange feeling, past two North Korean guards -- with red shoulder-tabs gleaming in the sun.

We went up a small hill, once again on the enemy side of the line, past the Red barracks, to a small observation point on our side which gave us a magnificent view of the Panmunjom plain and Peace Village, the R d center. Just over the high peaks beyond the village is Kaesong (Songdo), and I guess that Pyengyang, where I was born, is not

more than 70 miles up that same road. It could have been on the other side of the world. Two Communist sentries were watching us from below. Beyond them were the Red check-points, and beyond them the iron curtain. As we watched, a Russian truck came down the dusty highway from the north, past the check-points. As it came closer we saw it was packed with soldiers. They are apparently under instructions to avoid having their pictures taken, if possible. In the neutral zone it is legal, and they can't escape it. Their officer lined them up very uneasily in the shade where picture taking would be as difficult as possible. They were all North Koreans. I saw only one Czech officer.

The Swedish officers of the Neutral Commission, whom we had come to see, escorted us to the Swiss and Swedish camp nearby. We had hoped to get some information about churches in the north, for they had just been up to the Yalu. But they had been so closely escorted that they really hadn't seen much. No churches. They did show us some pictures of the north.

December 19

I spoke at Camp Coiner this morning, at army chapel. After breakfast at the Adams', with the visiting editor of Rotarian International, a Lieutenant Jenkins from Tennessee picked me up and drove me to the chapel. There was a good group of about 110 there, all from the 304th Signal Battalion. One of them said, "That's the first real Gospel message we've had since our last chaplain left." An 8th Army colonel said he wanted some other units to hear me, and asked if I'd be free other Sundays. I'll be glad to do it, but I mustn't forget that I'm out here primarily to work with Koreans. Some of the newer groups, like TEAM and World Vision, who don't learn the language, can work in English with servicemen, as well as we.

I've got to work on a Christmas sermon for Union Church. After a sing at Miss Swallen's I helped my neighbors across the hall decorate their Christmas tree, which they got from the PX. I brought in my proud possession, the radio, and we listened to Billy Graham while we decorated. My neighbors are the Noels. He's a lieutenant with the 304th, and his wife teaches our missionary kids at Seoul Foreign School. They've been married just over a year.

About 4,000 people crowded in to hear the Messiah the other night. So many hundreds were turned away that even the 8th Army Chief of Chaplains was unable to get in. Dr. Han had reserved seats for us. That's what comes of traveling with the Moderator.

December 21

Tonight I went to the Kinslers' for dinner with President and Mrs. Park of the seminary, and Dr. Kay, who teaches Church History and who will be going with me to the Theological Conference at Bangkok in a couple of months. Incidentally, Billy Graham is coming to Korea on February 27, which, alas, is just when I'll be away. The conference is from February 21 to March 7.

December 22

It's turned very cold today. I'd go ice skating with the kids on the compound if I had skates, and if I didn't have to write a sermon. This afternoon, though, I'm going Christmas shopping with Ken Spencer to try to find a load of little presents for the missionary kids.

WORLD VISION NEWS

MAY 1955
VOL. 4, NO. 2

Published by World Vision, Inc. • Dr. Bob Pierce, President



Dr. Pierce Visits Queen

A visit with Queen Wilhelmina of Holland highlighted the recent world-wide missionary journey of Dr. Bob Pierce, President of World Vision, Inc.

Arriving at Amsterdam airport, Dr. Pierce was paged and given the information that Queen Wilhelmina requested him for tea. Her limousine called for him and he had the opportunity of praying with the Queen. She expressed much interest in the world-wide ministry of World Vision, Inc.

While visiting the Mau Mau territory in the heart of East Africa jungles, Bob was shocked with the reports of brutality. The Mau Maus are trying to return the country to their old tribal pagan practices. Over 7,000 terrorists are still active in the forests and more than 1,300 have been reported murdered by the Mau Maus.

The government has rounded up 72,000 Mau Maus and put them into prison camps. Only 25% of these were actually connected with terrorism—others are relatives taken as prisoners. The people are frustrated, being cooped up together with no entertainment except as an occasional missionary drops in for an hour. Dr. Pierce believes this camp could be a very active mission field.

In the seaport city of Saigon in South Vietnam, Indochina, Dr. Pierce found thousands of refugees. Driving through the dusty camps of canvas and thatch with the over-worked missionaries, people scrambled for

Continued on Page 2

Korea Will Remember . . .

Dear Sir:

I would like to express my heartfelt gratitude and appreciation to you in behalf of our orphans and our government for your generous and sympathetic gesture to our war suffering people.

The people of Korea will long remember your good deeds for many years to come.

I pray and hope that you will continue to help them.

With my personal regards, I am

Sincerely yours,
Young Han Choo
Korean Consulate General
San Francisco, California

Seed of the Martyrs

"I felt as though we were on holy ground," wrote Rev. Erwin Raetz who is in Korea as World Vision, Inc. Overseas Director. "As we walked down the same narrow pathway which led to the execution grounds where 26 Koreans were marched the day they were brutally murdered and saw the trench where their bodies were found, my heart was stirred.

"In this village there are over 6,000 orphans and less than half of them are being adequately taken care of. At the foot of a mountain I saw a cemetery with 26 plain white crosses for six Christian women and 20 men, including an elder of the Church, who were murdered by the Communists because

Continued on Page 4



Children from Yung Ae Orphanage, whose parents were martyred by Communists and now lie at rest on this Korean hillside.

by Jim Wright
Former Director, Western
India Y. F. C.



"What does prayer do for the mission field?" Ephesians 6:12—
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

What we need is prevailing prayer. We are in a great spiritual battle. Prayer is essential; money sent to the field without a backing of prayer is like a beating of the air.

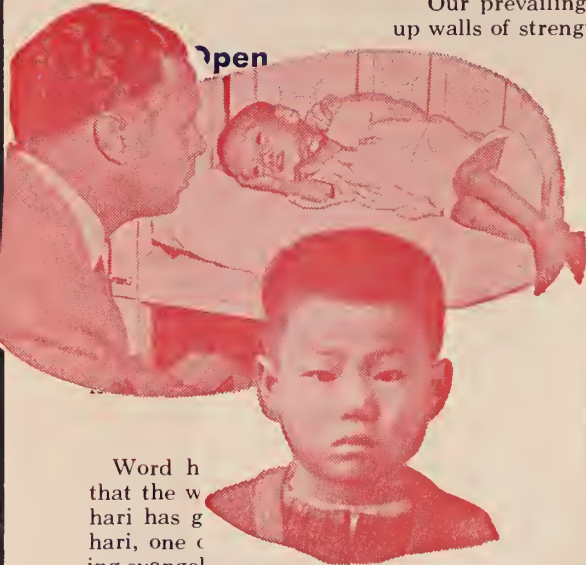
This prevailing prayer does two things:

1. The Believer is on the offensive on the mission field. He needs a wall of prayer built around him to protect everything he does. We who pray should build such a wall of prayer that the missionary can walk through anything unscathed by the adversary.

2. Prayer tears down the wall Satan has built around the hearts and minds of the lost. With thousands of years of background superstition and beliefs, Satan has a wall of despair built around them.

The money put forth by World Vision is only a drop in the bucket compared to what the communists put in each year—millions upon millions of dollars in pamphlets and propaganda. But the Lord took five loaves and two fishes, and when *He* had brake it and blessed it, look what was done with it!

Our prevailing prayer can tear down iron curtains and build up walls of strength and rejoicing that Satan cannot penetrate.



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Inc.

Pierce *Continued from Page 1*

literature passed out to them along the road. World Vision has contributed \$1,000.00 to the Christian and Missionary Alliance Society for evangelistic work in Vietnam. During one week in March, 11 adults found Christ as Saviour and the same day in one hospital 8 others accepted the Lord.

In India Bob spoke on missions at the Mararamon Conference—the largest regular established Christian Conference in the world. For over 36 years 25,000 to 40,000 people gathered for 8 days, 5 meetings a day. Today a missionary vision is dawning on the Mar Thoma Church which has for 1,400 years stayed within its own limited border. He had preached missions for the last three years at this Conference and now the Church has sent 32 of its finest youth to unreached parts in India. Last year a missionary was sent to Africa and founded a mission church in Nairobi.

In South Korea over 400 churches are definitely preaching the soul-saving Gospel of Christ. Christians stream to churches at 5:00 A.M. daily for early morning prayer meetings. World Vision had to increase the number of orphans cared for from 2,000 to 4,000 in the past few winter months to save their lives.

Everywhere in Formosa there are signs of preparation for war, but after visiting Africa, India, Siam and Hong Kong, the calmest people are the people in Formosa. Christian churches are still being built. There are 92 churches in Taipeh and 6 more in construction. Among the 80,000 aborigines there are over 170 mountain churches.



Bible teacher instructing Korean orphans in the World Vision built Children's Hospital in Taegu.



Chai Jung Teck

Miracle of the POW

"You shall die!" shouted the Communist officer to his instruction class, "if you are captured by the UN Forces." This was drilled into the mind of Chai Jung Teck by the Reds time and time again.

When the Reds came into the North Korean village where he lived in 1950 they issued all sorts of commands.

"All men must volunteer for service in the Communist army or be put to death!" This notice was tacked on every wooden post. Thus Chai Jung Teck was forced to receive the military training but he soon learned the Communist statements were false. "When I was in Communist army my feeling was like butterfly stick on spider's thread," wrote Jung Teck.

Tachen Commander Sees Need

Dear Bob Pierce,

You will be interested to know how marvelously God works. When you brought Lillian Dickson to San Diego in 1954, I met you and you were very kind.

Just days ago the Flagship I am on was assigned to direct the Tachen evacuation. We had a day or two in Taipeh and one wonderful afternoon with Lillian. We saw the leper colony, the baby home, the prison and the reclaimed boys.

It was a great privilege to see her and have direct contact with her work and we have been moved to spend more time in prayer for her.

All of this from one of your meetings. We continue to remember you, Bob, and pray that your strength is there as you carry the great message of missions and the need of the suffering to the world. If people could only have seen the poor leper woman having more of her toe clipped off that night as she moaned and cried out and all of the others looking on — and a Buddhist too — without Christ as yet.

God be with you,
Commander Glenn Barnes
U. S. Navy



A group of former Communist POW's attending Seminary in Korea. Chaplain Harald Voelkel shown fourth from right.

"Then after I was captured and put in the warehouse I heard Chaplain Voelkel preach about Jesus Christ. He had real love for me and I asked Jesus to save my soul in that meeting. There I heard Bob Pierce who taught me from the Bible. Now World Vision is helping me to study Bible in Seminary to spread Gospel of Christ to unbelieving people."

World Vision, Inc. is sending 130 of these former Communist POW's who have sacrificed their homes and loved ones to Seminary for further Bible study. There are hundreds still waiting for this opportunity.



Commander Barnes' two orphans, Tim, on left, from Famoso Boys' Home and, Hium Ju Kim, on right from Yesan "Hope" Home in Korea.

If you desire to leave a lasting memorial for winning precious souls, remember World Vision, Inc. in your will.

Form of Bequest

I give and bequeath to World Vision, Inc. incorporated by and existing under the laws of the state of....., the sum of \$..... for use in its proclamation of the Gospel — to meet emergency needs today.



Burt Martin inspecting the new panel truck, World Vision's contribution to Christian Radio Station HLKY in Seoul, Korea.

Martyrs *Continued from Page 1*

of their belief in God. The children in these orphanages are the survivors of the families who lost their lives at the hands of the Reds.

"About five miles from the cemetery there was a mound of earth at the side of the road where once stood the small wooden church. It was there that the Communists caught 30 Christians, locked them up in the church building and set fire to it. The villagers heard the Christians singing their beloved hymns until their voices were silenced by the flames.

"In questioning the elder of the New Church about the effects this martyrdom had upon the village, he replied, 'Over 200 are meeting for worship in a new church built by the village.'"

John 12:25 . . . "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Here again is the historic evidence that the blood of martyrs IS the seed of the Church.

Lithographed in U.S.A

EVANGELIZE NOW

Easter is passed and the summer is near at hand and still they are not saved. Our concern is to intensify the evangelistic effort of World Vision, Inc. while the doors are still open. Doug Cozart writes from Korea that all high schools and universities are open to the preaching of the Word. Indochina, Indonesia and Formosa, as well as the Philippines, by communications almost every week, indicate unlimited opportunities in these crisis areas today. Your checks and dollar bills will make possible the preaching of the Word of God or the printed page or film ministry to open doors.

DR. FRANK C. PHILLIPS,
Executive Secretary

Send contributions to:

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Address in Canada: BOX 294, BRANTFORD, ONTARIO

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December 19, 1955

Letter 55-14

Dear Members of the Mission:

The following actions were taken at the Board meeting, November 21-22, 1955.

55-1103 Retirement of Miss Marion E. Hartness The Board made record of the retirement of Miss Marion E. Hartness of the Korea Mission as of December 31, 1955, at the age of 65 years and 9 months, with the following pension provision based on her 38 years of service:

Board of Pensions - Service Pension	\$ 588.81
Social Security	942.00
	<hr/>
	\$1,530.81

Since this figure exceeds the amount guaranteed under Foreign Board regulations, there will be no further supplement from the Foreign Board.

In recognition of the service of Miss Hartness, the Board VOTED to award the following citation:

CITATION OF MARION EASTER HARTNESS

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. awards this citation to Miss Marion Easter Hartness in recognition of her achievements and service in Korea from 1918 through 1955.

Miss Hartness served with distinction as evangelistic missionary and as teacher and principal of Pierson Memorial Bible Institute in Seoul. This involved the periods after World War II and the Communist invasion of Korea when rehabilitation of buildings and of national Christian workers was of great importance. Her leadership during these last years has re-established the Institute as a major source of training Christian workers.

The Board is honored to have cooperated with Miss Hartness in this distinctive personal contribution to the work of the Church in Korea.

55-1202 Permission for Miss Marion E. Hartness to Reside on the Field until March, 1956. Upon request of the Executive Committee of the Korea Mission, (KBA 55-28), the Board VOTED to grant permission to Miss Marion E. Hartness of the Korea Mission to reside on the field from December 31, 1955, the date of her retirement, until the end of the school year in March 1956.

55-1135 Service in the Medical Department of Dr. Archibald G. Fletcher The Board VOTED to invite Dr. Archibald G. Fletcher, Sr., to serve in the Medical Dept. as Acting Associate Medical Officer from November 15, 1955, through February 1956 while Dr. Theodore D. Stevenson, Medical Officer, is overseas, the financial arrangements to be made in consultation with the treasurer.

55-1193 Service in Taiwan of Rev. and Mrs. Earle J. Woodberry. Pursuant to Board action 54-994, the Board VOTED to extend the time of service in Taiwan of the Rev. and Mrs. Earle J. Woodberry until December 31, 1955. It is understood that correspondence is now being carried on with Mr. and Mrs. Woodberry regarding their future service.

55-1205 Assistance on Transportation and Duty on Car for Rev. Kelmore W. Spencer The Board made record of the action of the Executive Committee of the Korea Mission (KBA 55-23) certifying to the need for a car on the field of the Rev. Kelmore W. Spencer; pursuant to Board actions 54-757 and 54-1223, the Board VOTED to assist in the transportation and duty on this car up to the full amount if necessary.

55-1210 Grant of \$300 to cover Loss by Theft of Mission Trailer The Board VOTED to grant \$300 from the Fire and General Insurance Reserve to cover the loss by theft of a trailer owned by the Mission and stolen in Chungju in March 1955. (Dr. Edward Adams' letter 55-71a)

55-1211 Grant of \$7,500 to Keisung High School, Taegu \$7,500 was granted for the Keisung High School, Taegu, Korea, for completion of the basic construction including a wood floor in the new chapel auditorium, (Projects outside the budget), from S.F. Shattuck, Neenah, Wisconsin

55-1208 Authorization for sale of land in Taegu Upon the request of the Executive Committee of the Korea Mission (KBA 55-37), the Board VOTED to authorize the sale of 570 pyung of land in Taegu at approximately 1500 hwan per pyung (approximately one-half acre at a sale price of approximately \$1,700.), the receipts to be applied to the rehabilitation of Sinmyung Academy.

55-1209 Record of sale of land in Chungju The Board made record that, pursuant to Board action 54-562, land at Chungju was sold to the Christian Children's Fund as a site for an orphanage for the purchase price of \$2,000 which stands as a credit to the Board.

55-1203 Grant of \$3,000 for Purchase and Repair of two Korean residences in Chungju. Upon the recommendation of the Executive Committee of the Korea Mission (KBA 55-38), the Board VOTED to grant \$3,000 for the purchase and repair of two Korean residences adjacent to the Chungju Bible Institute, which were built illegally during World War II on land belonging to the Board which now becomes the property of the Board, this sum to be charged as follows:

\$2,000 from the sale of land to the Christian Children's Home authorized by Board action 54-562

\$1,000 from Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering.

55-1204 Grant of \$1,000 to Taegu Hospital The Board VOTED to grant \$1,000 from Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering to the Taegu Hospital, it being understood that this is a special gift for the hospital and is made through the Ardmore Presbyterian Church as a part of the total available to Korea.

55-1206 Grant of \$3,000 to the Radio Station in Seoul Upon the request of the Church-Mission Cooperating Committee in Korea and of the Executive Committee of the Korea Mission (KBA 55-35), the Board VOTED to grant \$3,000 from the \$145,000 allocated for Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering budget (B.A. 55-604), to the Radio Station in Seoul.

55-1207 Grant of \$1,800 for Pastors' Conferences under Korea National Christian Council Upon the request of the Executive Committee of the Korea Mission, the Board VOTED to grant \$1,800 from Korea Rehabilitation in the 1955 "One Great Hour of Sharing" offering as the Presbyterian share in pastors' conferences held under the auspices of the Korea National Christian Council.

55-1158 Scholarship arrangements for Mr. Jin Joo Whang Upon the recommendation of the Secretary for Student Work and with the approval of the Secretary for Korea, the Board VOTED to approve the arrangements made with the Secretary for Broadcasting and Films for the administration of the scholarship granted by RAVEMCCO to Mr. Jin Joo Whang of Seoul, Korea, for study in the field of audio-visual work at Union Theological Seminary in New York City.

55-1157 Invitation to Mr. Paul Myung to attend Assembly of Division of Foreign Missions at Dayton, Ohio Upon the recommendation of the Secretary for Student Work, the Board VOTED to extend invitations to Mr. Jose L. Navarro of the Philippines and Mr. Paul Myung of Korea to attend the Assembly of the Division of Foreign Missions of the National Council of Churches of Christ in Dayton, Ohio, December 4-7, 1955, the charge to be against the individual scholarship account. It is understood that attendance at this meeting is a part of the observation program being planned for them and will not entail additional expenses.

.....
 The following general actions will also be of interest to you:

55-1134 Fellowship Mission in 1956 Pursuant to Board Action #55-890 approving two Fellowship Missions in 1956 in cooperation with the Board of National Missions and the National Council of Presbyterian Women, understanding that the Board of Foreign Missions' share will be no more than \$4,000., to be charged to the 1956 budget, the Board voted to approve the following personnel:

.....The Pacific Fellowship Team (Alaska, Japan, Korea), Fall of 1956

Mrs. R. G. Carl

Miss Margaret Shannon

Mrs. James W. Wiltsie

A Thlinget woman of Alaska to be nominated by the Women's Committee of the National Board

An Asian woman to be nominated by the Committee on Women's Work of the Foreign Board

It was noted that the Committee on Women's Work will explore the possibilities of the Caribbean Team including Mexico in their itineration, and the Pacific Team including Hong Kong.

55-1138 Reinforcement List for 1956 The Board voted to approve the following allocation of the 1956 reinforcements:

West Africa - 0; Ching (Hong Kong) -2; Europe -2; India -4; Indonesia -0;

Iran -8; Japan -3; Korea -6; Central Brazil -4; Colombia -1; Guatamala -2;

Venezuela -1; Pakistan -6; Philippines -4; Syria-Lebanon -3; Thailand -4.

Total, 50. It is understood that the 1956 Budget will provide for 35 Reinforcements, and with the above 50 designations in mind the Division of Ecumenical Personnel will proceed with recommendations up to the 35 provided for in the budget. It is further understood that when an unanticipated resignation or other personnel loss occurs the funds thus released will not automatically result in savings reverting to the general budget of the Board but each Portfolio Secretary will have the right to present through the Division of Overseas Administration the field's claim to new personnel or to additional budget allocations in view of such loss, the final recommendations to be made to the Board by the Secretarial Council.

55-1142 Allocations from 1956 Family and Community Services Fund The Board voted to make the following allocations from the 1956 Family and Community Services Fund:

.....Japan - Presbyterian Share of \$650. program of the Home and Family	
Life Committee of the National Christian Council	\$120.75
Korea	500.00

55-1149 Return of Scholarship Students The Board made record that the following scholarship students have completed their academic studies and period of observation in the United States in 1955. The Board extended to these scholarship students its very best wishes as they return to their homelands to serve Jesus Christ and His Church

.....Hahn, Dr. Byung Du	Korea
Lee, Mr. Changno	"
Lee, Dr. Chul	"
Lee, Mr. Sang Kun	"
Moon, Mr. Timothy	"
Park, Dr. H.N."	"

55-1096 Grant of \$13,000 to Asia Council on Ecumenical Mission Pursuant to Board actions 54-1226 and 55-570 and upon the request of the 'Asia Council on Ecumenical Mission', formerly the East Asia Interim Committee on the Mission of the Church, the Board voted to grant \$13,000 from the Ecumenical Mission item in the Board's 1955 budget, as the Presbyterian share in a total of \$19,200 as follows:

ASIA COUNCIL ON ECUMENICAL MISSION

(formerly the East Asia Interim Committee on the Mission of the Church)

PROPOSED BUDGET FOR 1956

General Fund

1. Administration	\$1,000.	
2. Meeting of the Executive Committee	800.	
3. Annual meeting of the Asia Council	2,400.	
		\$4,200.

The Ecumenical Fund

1. Aid for the exchange of personnel - travel and/or support	12,000.	
2. Ecumenical team for Asia	3,000.	
		15,000
		\$19,200

PROPOSED BUDGET ASKINGS FOR 1956

The United Church of Christ in Japan	\$ 400.	
The United Church of Christ in the Philippines	500.	
The Presbyterian Church in Korea	300.	
The Hong Kong District Association of the Church of Christ in China	100.	
The Church of Christ in Thailand	100.	
The Board of Foreign Missions of the Presbyterian Church in the U.S.A.	13,000.	
The American Board of Commissioners for Foreign Missions (Congregational Christian)	2,500.	
The United Christian Missionary Society (Disciples of Christ)	1,000.	
The Board of Foreign Missions of the Reformed Church in America	1,000.	
The Methodist Missionary Society (London)	300.	
		\$19,200.

It is understood that the above budget is only that which is to be administered directly by the Asia Council and does not include even larger support from the sending and receiving Churches participating in specific projects under the Asia Council, such as the full support already assured for two Korean missionary couples in Thailand provided by the Presbyterian Church in Korea.

Attendance of Overseas Students at 17th Quadrennial Conference of the Student Volunteer Movement

55-1150 Pursuant to Board action 55-891, the Board noted that the following overseas students are to be invited to attend the 17th Quadrennial Conference of the Student Volunteer Movement to be held at Athens, Ohio, December 27, 1955-January 1, 1956, the charge to be against the individual scholarship account:

(from Korea) Mr. Hung Soo Byun, Dr. Kwang Hyun Cho, Mr. Dong Seun Hong, Mr. David Kim, Mr. Pyung Hee Lee, Mr. Po Young Lee, Mr. Paul Myung, Dr. Cheon Ki Paik, Mr. Sung Nok Park, Mr. Hoo Sik Synn, Mr. Jin Joo Whang.

55-1151 Upon the recommendation of the Secretary for Student Work and with the approval of the Portfolio Secretary concerned, the Board voted to grant \$25 for board and room expenses to each of the following overseas students as a partial

grant toward their expenses at the 17th Quadrennial Conference of the Student Volunteer Movement in Athens, Ohio, December 27, 1955-January 1, 1956, the charges to be against the \$500 grant in Board action 54-1302 for overseas students attending the Quadrennial and \$175 against the Foreign Student Contingent Fund:

Miss Kwi Ock Moon - Korea

.....
 Dr. Smith in commenting about the Asia Council of Ecumenical Mission, has this to say, "The action on the Asia Council of Ecumenical Mission is considered to be a very important one. These are supplementary funds that will assist in projects which the churches in Asia will themselves initiate and support. The commissioning of the two families from Korea in their mission to Thailand has made quite an impression here in the United States. I have been talking this morning with a man who believes that a Japanese pastor should be made available immediately for a Japanese language church in Brazil, that the salary is available for him if transportation for his family can be secured. It is quite likely that in regard to the Asia Council on Ecumenical Mission some further developments will take place in the spring of 1956. The idea is a challenging one to an ever widening circle of Christian churches. The World Council of Churches and the International Missionary Council are giving it serious consideration."

Also I am copying below here what appears to be a final decision with regard to our 1956 budget. I am sure that you will all rejoice in the next to the last item, which is that we will have \$10,000 more to divide in our current budget than we have had at any time since World War II. Considering our long list of column D, I am sure the Executive Committee needs all your prayers as to how this \$10,000 should be divided. Some of you may like to give suggestions for our next Executive Committee meeting.

KOREA BUDGET FOR 1956

Field Salary	\$106,130
Home Salary	5,010
Children's Allowances	22,396
Language study	5,000
Miscellaneous	500
Travel	19,700
Medical	3,000
Vacations	3,000
Income Tax	1,500
Assistance Education	
Missionary Children	5,000
Upkeep Miss. Residences	5,000
Rent	2,500
	<hr/>
	\$178,736

Field Work

Field Work Approp.	\$52,510
New-Recurring	10,000
Endowment Int.	1,125.42
	<hr/>
	\$63,635.42

Since last writing we welcome into the Mission family Judith Spencer, born Dec/ 4/. Welcome Judith!

Also everybody be sure to congratulate Ken Wenrich the next time you see him. He has it all fixed up with a young lady named Jean Smith.

A radiogram has come from Dr. Phillips of World Vision that Billy Graham and Bob Pierce will be stopping off in Korea in February and will be available for a Sunday afternoon rally on the 26th as well as a conference with the church leaders on the following morning. We only have these bare facts and no further information, except that his stopover here is in connection with more extensive meetings in a round-the-world trip.

Dr. and Mrs. McInnes (dentist for Severance) are expected to arrive in Pusan in time to be with us here in Seoul on Christmas.

On December 17, Dr. Campbell and Kay Clark, representing Taegu station, joined me in a one-day conference with our Australian friends in Pusan. The purpose was to discuss past, present, and future cooperation with them in the work of the presbytery. Some of you may not know that due to the few experienced missionaries which they have in their mission at the present time, they have joined with the presbytery in asking us to loan various members of our mission for one week periods.

For those of you who will receive this letter in time; a merry Christmas! May His presence be very near to each one and with your families in this season. To all of you, may the New Year have much in richness, due to a close walk with Him, and may the coming year be more fruitful than ever.

Very cordially,

Edward Adams
Edward Adams

EA/ek

Rev. Arthur C. Frichard
125 N. 21st St., Wheeling, W. Va.

Mr. C. C. Phipps, Treasurer (Warwood Hi Principal)
160 North 20th St., Wheeling, W. Va.

A Letter From Minsoo Pai

Dear GSPK Friends:

This is the fourth Christmas letter I have written since I returned to Korea, and a little over two years since the war ended. There are many new buildings in Seoul and other cities. Communication and transportation are improving and are almost normal. Churches and schools are becoming crowded. Also we are thankful that the crops are a little better than last year. Yet the economic situation of the country is very poor. We have such a shortage of electric power that factories move their machines not more than one third in a month. Money is so scarce that you can never expect to borrow without high interest. I am afraid it will take a long time to recover from economic illness. It would be hopeless without the aid from America, unless the North and South are reunited. However, we are very thankful that our 80 year old President, Dr. Syng-Rhee is getting stronger and will be able to run for another election next year. No one in this country expects another to take his place. We believe he will keep the leadership until the nation is completely restored. I predict his re-election next year.

On October 13 I resigned from the work of FFA because the organization is being changed to an Agricultural Bank. All people expect to have a cooperative system and organizations for farmers. For two years I had worked hard day and night for rehabilitation and reconstruction of rural Korea. We increased the cattle by 27,392 head; hogs by 411,754 and chickens by 923,277. The price of these has gone down throughout the country. More than anything else, I am thankful that we could give training to 9876 rural leaders during the past year. They were taught for periods of one to three weeks for their spiritual and practical rural life. "He that loseth his life shall find it," and they learned that helping others is good. We have three principles: Love God; Love farm (things on farm and neighbors); Love labor. Now, about 10,000 people and their friends are singing two songs: "Farmers' Song" (words and music composed by me and "Let's go to Work." If could have continued for about five years more, I could have trained the people into the way of self-help.

TAEJON PROJECT: Since last December we trained about 450 rural leaders. We held six three weeks training schools for men and one for women. These were done in cooperation with the Provincial office of FFA. All expenses were provided by FFA; We provided the dormitory. Only about 15% of the students were Christians. But we began by singing hymns. We prayed and read the Bible through the conference. We taught them Bible lessons and preached. Formerly they were drinking and smoking, but stopped by the time they left. Then they decided to believe Christ. Of course I do not think all of them continued to go to church. But many of them are active. Among those, Mr. Nak-joo Choi came from Hyung Chuno, Raian district, Susan county. He was with us in February or March. He was not a Christian, but did drink and smoke. After being in our Institution for three weeks he decided to be a believer. When he went back to his village, he invited two intimate friends for dinner. Then he said to them, "This is the last cup for you and me. I am converted as a Christian. You fellows must join me for our new life." He explained all through the night. Finally the two friends decided to become Christians. Then Mr. Choi said to them that as Christians they were not supposed to drink nor smoke. (In the Korean Church most of the people do not smoke.) "Suppose I continue to drink and smoke, it would cost at least 20,000 WHAN," said Mr. Choi. "So I contribute that amount for a building for our community." He asked his friends how much they could donate. The two friends offered 10,000 WHAN each. This wasn't enough even with their giving all materials themselves. They went to another friend who was better off financially. Mr. Choi explained the idea and asked the third friend if he could contribute 20,000 WHAN. The latter was very cool and said, "I have nothing to do with such a thing." After giving this friend all the details, Mr. Choi said, "We understand what kind of a fellow you are. From now on we will have nothing to do with you. You will not be our friend any more." Mr. Choi said to the first two friends, "Let's go." The host then said, "Well, you fellows are serious. Don't worry, I will join." He gave 20,000 WHAN for the building. They did all they could for the building. They started a church in the building. Now about 150 members attend. A Methodist minister is helping them. Believe it or not, it has been done since last March! There are other interesting stories of happenings coming out of the training institutes.

This fall we have not had a schedule for the Tacjon Project because we have not had enough funds. We may take an itineration throughout the country and let the Presbyteries hold conferences. If nothing happens, I will go round. Beginning next spring we hope to start a longer training school as well as have short farm conferences of 2 or 3 weeks. We are needing support for this very challenging Taejon Project. I understand that there are to be about 3,000 letters go out with this mailing. How wonderful it would be if we got support from the majority of the 3,000 who receive this letter. I am absolutely sure that we can harvest more by this Project than any other way for saving the souls of Koreans. The Project badly needs a classroom building, a women's dormitory and some accommodations for the faculty. I have been wondering if I should go back to America and renew the fellowship and tell you about the situation, but I have decided not to go because you can understand by this letter and we can save that much expense.

Family: Young left for America last August and was married to Miss Sun Ok Chun Sept. 3 in the Princeton Chapel. Both of them are working for Ph.Ds. at Rutgers Univ., New Brunswick, N.J. Mary Alice is working at St. Giles Home, Long Island, has been studying organ too. She is to be married to Sang Youn Whang this Christmas in Brooklyn. He is studying to be an engineer. Both of them should prove to be of great help when they return to Korea. John is doing well at Warwood High, Wheeling. He plays football, paints, is in the High School band. Soonok and I are well and happy. She will have to take a trip to the States for many things next June or sooner.

Let me thank you again for all good works you have done for the war-torn country of Korea. Your prayers have been abundantly answered. You can hear more church bells ringing on Sundays than ever. The Gospel of the King of Peace is spreading out faster in this country. When you sing "Joy to the World, the Lord is come" please remember us and pray for our people. Let us greet you again for a Merry Christmas and Happy New Year. Let Him walk and talk with you all through the coming new year.

Sincerely yours,

John, Young, Mary Alice, Soonok and Minsoo Pai

A WORD FROM GSPK DECEMBER 8, 1955

We are happy to send you Minsoo's Christmas letter. As his letter tells, he has resigned as President of the Korean Gov.'s FFA (Korean Financial Assoc.) due to its being changed into a banking organization. A banker has become its head. For more than 2 years Minsoo as President of the FFA was in a position which offered great opportunities for service to his fellowmen and for the Christian Cause. While he never told us, we learned he had several thousand people working under him and that some years the FFA handled more money than the Bank of Korea. He made good use of a double opportunity his job offered: First: he could help the farmers and members of rural villages become self-supporting through small loans helping them to buy live stock, fertilizer, seed, etc. Minsoo told of Mr. Hyun Wook Kim who showed how a small loan to a farmer could help. Mr. Kim took a 20,000 WHAN (\$33) loan, before Minsoo began his work, and bought 20 pigs. In a few years he had raised enough pigs to furnish each of the 36 families in his village with a cow, some pigs and chickens. Second: Minsoo was looked up to in thousands of villages because of his position. In visiting villages and in the Government farmers' training courses Minsoo had opportunity to tell many thousands of Christ and the Christian way of life.

During the past year year Minsoo also served as a member of the Directors' Board of the Rural Leaders' Training Project at Tacjon. This Project is located at a place (Taejon) where the Mission Boards of the Methodist, Salvation Army, United Church of Canada and the Presbyterian, U.S.A. Churches have a joint mission. The Rural Leaders' Training Center is financed by the Methodist and Presbyterian Boards and our GSPK. GSPK built dormitory which has made the Training Project possible. It was done with your money. Dr. John C. Smith, secretary for Korean Work for Presbyterian USA believes that the Rural Leaders' Training Project can become one of the most far reaching missionary projects in all Korea. It can do a wonderful work if there is money to support it. Money donated to GSPK for the Korean work is cabled to Korea by the Board of Foreign Missions of the Presbyterian, USA, but is separate from that Board's or the Methodist Board's contributions to the Project. We hope that you shall be able to give to the Good Samaritan's Project in Korea. May God bless you in 1956.

Sincerely,

Arthur C. Prichard

November 7, 1955

Letter 55- 13

Dear Members of the Mission:

The following actions were taken by the Board at its September 26-28 meeting directly concerning our Mission:

55-883 Social Term of Dr. and Mrs. John William McInnes In line with Board Action #52-598 making provision for short periods of service in the case of specialists in the field of education, medicine, or other professions, the Board VOTED to accept the generous offer of John McInnes, D.D.S., and Mrs. McInnes to serve as affiliated missionaries of the Board, without remuneration, for a term of two years, with assignment to Severance Union Medical College and Hospital, Korea; travel and one-half the usual freight and baggage allowance of new missionaries to be paid by the Board, and housing to be provided by Severance Union Medical College and Hospital.

55-969 Tuition Grant to Son of Dr. and Mrs. Harold Voelkel In line with the Board's policy in those cases where there are no educational facilities on the field for missionary children at the secondary level, the Board VOTED to approve a grant of \$200 for Theodore Voelkel, son of the Rev. and Mrs. Harold Voelkel, Korea, to help defray his expenses at Du Bois Academy for the academic year 1955-1956, this grant to be charged to Missionary Maintenance - Education of Missionary Children.

55-970 Rules for Application of Vacation Allowances The Board made record of the following rules for the application of vacation allowances which have been formulated by the Executive Committee of the Korea Mission (KIA 55-25):

1. Allowance for vacation travel, rent, and resort fees up to \$70 per adult and \$10 per child.
2. Reimbursement up to \$100 per year for upkeep, in lieu of rent, to family owning an individual cottage, with the understanding that the total amount available to a family will not be larger than set forth in (1)

55-978 Grant of \$44,680 from Korea Rehabilitation for Repairs on Missionary Residences Upon the request of the Executive Committee of the Korea Mission (KBA 55-32) the Board VOTED to grant \$44,680 from the \$145,000 allocated for Korea rehabilitation in the 1955 "One Great Hour of Sharing" Fund budget (BA 55-604) to complete the repairs on missionary residences as follows:

Seoul	\$6,680	Taejon	\$ 300
Taegu	18,550	Andong	7,200
Chungju	11,950		

55-977 Grant of \$5,000 from Korea Rehabilitation for Repairs on Children's Hospital, Taegu Upon the request of the Church-Mission Cooperating Committee in Korea and of the Executive Committee of the Korea Mission (KBA 55-31), the Board VOTED to grant \$5,000 from the \$145,000 allocated for Korea rehabilitation in the 1955 "One Great Hour of Sharing" Fund budget (B.A. 55-604) for repairs on the Children's Hospital at Taegu, Korea, with the understanding that the plans will be approved by Mr. Roy L. Creighton.

55-971 Record of Gift of \$11,100 from UNKRA for Dormitory at Nurses' Training School, Presbyterian Hospital, Taegu Record was made of the gift of \$11,100 from the United Nations Korean Reconstruction Agency to the Korea Mission to assist with the nurses' dormitory for the Nurses' Training School at the Presbyterian hospital in Taegu, Korea.

55-976 Grant of \$100 for Presbyterian Hospital, Taegu \$100 was granted for the Presbyterian Hospital, Taegu, Korea (Projects outside the Budget) from Mr. Davenport Hooker in honor of Dr. Long Woon Whong, a member of the hospital staff.

55-974 Grant of \$10,000 for Keimyung College, Taegu \$10,000 was granted for the construction of a new wing at Keimyung College, Taegu, Korea (Projects outside the Budget), from S. F. Shattuck, Neenah, Wisconsin.

55-975 Grant of \$5,000 for Keisung High School, Taegu \$5,000 was granted for Keisung High School, Taegu, Korea (Projects outside the Budget), from S.F. Shattuck, Neenah, Wisconsin.

55-979 Grant of \$3,000 for Crippled Children's Home and Amputee Hospital Work, Seoul \$3,000 was granted for the Crippled Children's Home and Amputee Hospital Work, Seoul, Korea (Special Legacies); from the estate of Amanda L. Laughery, through Judge Marjyn DeVries, California.

55-973 Grant of \$500 for a Jeep for Dr. H.N. Park of the Presbyterian Seminary \$500 was granted for a jeep for the Seminary in Seoul for the Rev. H.N. Park, Seoul, Korea, (Projects outside the budget), from the Westminster Fellowship, Clarion Presbytery.

55-972 Grant of \$500 to the National Presbyterian Women's Organization of Korea The Board VOTED to grant \$500 to the National Presbyterian Women's Organization of Korea to complete the \$1,000 promised as the Board's share in the support of the home missionaries program in Korea, the charge to be against Women's Work Abroad.

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Of a little wider interest, the following actions were taken at the same meeting (September 26-28):

55-856 Visit to East Asia of Dr. Paul S. Wright In view of the need for pastors' conferences in East Asia, particularly in Japan and Korea, the Board voted to invite the Moderator of the General Assembly, Dr. Paul S. Wright, to visit East Asia for such service. It is understood that the charge for his expenses will be shared by the General Assembly of the Presbyterian Church in the U.S.A. and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

55-853 Visit to Japan, Hong Kong, and the Philippines of Dr. Frank W. Wilson and Dr. Clifford J. Earle The Board voted to authorize the Administrative Council to arrange with the Board of Christian Education for a visit of Dr. Frank W. Wilson, Dean of the School of Religion, Howard University, Washington, D.C., and Dr. Clifford J. Earle of the staff of the Board of Christian Education, respectively the Chairman and Secretary of the Department of Social Education and Action, to visit Japan, Hong Kong, and the Philippines for the purpose of studying and advising in the field of social education and action. It is understood that the travel expense of Dr. Earle and a proportion of the expenses of Dean Wilson will be cared for by the Board of Christian Education and the balance of the expenses is to be provided by the Board of Foreign Missions as a charge against the Ecumenical Mission account in the 1955 budget.

Overseas Visit of Dr. Theodore F. Romig and Dr. Theodore D. Stevenson (55-891 (5)) In view of the necessity of Dr. Theodore F. Romig and Dr. Theodore D. Stevenson becoming acquainted with the work overseas and advising concerning particular issues in certain fields which need attention from the Personnel and Medical Officers, the Board voted to approve the following schedule for overseas visits for Dr. Romig and Dr. Stevenson understanding that the dates are approximate and that definite objectives and program, and the detailed schedule of the visit will be worked out by

Dr. Romig and Dr. Stevenson in consultation with and approval by the Administrative Council:

.....Oct.-Nov., 1956 or	Japan, Korea, the	Dr. Stevenson
Jan.-Feb., 1957	Philippines,	Dr. Romig
	Thailand	

55-890 Fellowship Missions in 1956 In order to add meaning to the 1956 emphasis on Fellowship, the Board voted to approve projecting two Fellowship Missions in 1956, if possible, with the following qualifications:

1. One Fellowship Mission team to the Caribbean area during January and February, 1956, the other to Alaska, Japan, and Korea during October and November, 1956.
2. Each team to have on it one member of the Executive Committee of the National Council of Presbyterian Women; one member of either the National or Foreign Board, one staff member of either the National or Foreign Board; one or two national church leaders from countries other than the United States.
3. The cost of such a Fellowship Mission shall be divided equally between the National Council of Presbyterian Women, the Board of National Missions, and the Board of Foreign Missions, understanding that the Foreign Board's share of approximately \$4,000 will be charged in the 1956 budget.

55-895 Amendment of Board Action 55-39 regarding Pension and Social Security In order to equalize cost of pension and social security to all missionaries, the Board voted to amend Board action 55-39 as underlined: "The Board voted that in view of the recent change in Social Security laws allowing ordained people to enroll as 'self-employed', and pursuant to Board action 54-1106, to assist ordained missionaries and fraternal workers to participate in the Service Pension Plan on a 100% basis by making the following adjustments in field salaries and home allowance:

Ordained:	Married - increase per year	from \$60 to \$80
	Single - increase per year	from \$36 to \$48
Unordained:	Married - increase per year	\$40
	Single - increase per year	\$24

This is to be effective January 1, 1955.

55-887 Adoption of Children Upon the advice of the Board's Legal Counsel, the Board voted that in each case where a missionary adopts a child or children, records shall be made in a Board action which will incorporate the following vital information:

- Certification of satisfactory medical clearance
- Record of the place where the degree of adoption is filed
- Record of the place, and in what name, the birth certificate is filed
- Statement that photostatic copies of the adoption decree and of the birth certificate have been filed by the Securities department of the Board.

Report of Release of Missionaries from China The Board received a report from Dr. J. L. Dodds, Portfolio Secretary for China and Hong Kong, on the release from Communist China of Miss Sara E. Perkins and Miss Maria M. Wagner, missionaries of the Board; and expressed thankfulness for their safe return to freedom.

Report on Benevolent Giving The Secretary of the Committee on Interpretation and Support reported that benevolent giving in the churches has increased 20% over 1954; special gifts increased 20% over 1954, and there are 500 new supporting churches for overseas mission projects this year. The attendance at youth conferences and women's leadership training schools was the highest of any previous year.

.....

At the October 13th meeting of the Secretarial Council acting ad interim for the Board, the following two actions were taken:

Termination of Leave of Absence of Dr. and Mrs. Howard F. Moffett (55-1067) Pursuant to Board Action 53-1247 granting the leave of absence to Dr. & Mrs. Howard F. Moffett of the Korea Mission, it was voted to continue this leave of absence until January 31, 1956, and to place Dr. and Mrs. Moffett on salary, allowances, and pension, beginning February 1, 1956, with the understanding that they will be sailing for Korea in June, and with the further understanding that Dr. Moffett will use this interval to complete his medical studies in preparation for his return to Korea.

55-1068 Record of gift of \$1,000 from UNKRA for Ai Rak Won Leprosarium Record was made of the gift of \$1,000 from the United Nations Korean Reconstruction Agency to the Korea Mission for the purchase of equipment for the clinic of the Ai Rak Won Leprosarium.

At the same meeting a rather lengthy action was taken involving all the Missions setting a new quota for each Mission. Korea's quota is the only one not revised, either up or down. It now, as before, stands at 68. As the totals have dropped in the five years from 1150 to 1037 we have reason to be grateful. The entire schedule is to be revised in 1956.

Concerning the first action, Dr. and Mrs. McInnes are giving these two years before retiring at their own expense. They are both highly trained. The Mission and Severance are indeed fortunate. Dr. and Mrs. McInnes are scheduled to sail from San Francisco to Inchon, leaving Nov. 27, 1955, via SS SURPRISE.

This is the first time a moderator of our church has visited this part of the world. He is born of missionary parents in Iran. I have known his parents and brothers and sister (two of whom have served under our Board) for many days since College days at Wooster. It is going to be a real pleasure to have him visit us. His schedule will be announced as soon as it can be worked out with the General Assembly office. *

Drs. Wilson and Earle will not likely include Korea on their itinerary. Their dates will probably be late December or early January. The visit of Drs. Romig and Stevenson will not be until this time next year.

I have been informed that Dr. Eugene Carson Blake may be out again at Christmas time, but that his major objective will be the armed forces in Japan and Korea as chief representative of the Protestant Churches in the U.S.A.

Our most exciting news is the arrival of Rex Sheldon in Seoul on November 3. He is a "husky", and all the "aunts" and "uncles" on the mission field and the "grandpas" and "grandmas" on the retired list are glad to welcome him into the family.

Very cordially,

Edward Adams

Edward Adams, Field Representative

* P.S. We now have a tentative schedule for Dr. Raul Wright, Moderator, General Assembly of the Presbyterian Church, U.S.A.

Monday, November 28	arrive
Tuesday, November 29	4:00-6:00 joint reception sponsored by the Mission and General Assembly, 6:00 General Assembly Officers' dinner
Wed., November 30	7:30 A.M. train for Taejon
Thurs., December 1	10:30 train for Taegu
Fri., December 2	A.M., to Andong
Sat., December 3	A.M., to Taegu
Sun., December 4	night train for Seoul
Dec. 5-8	Pastors' conference in Seoul. afternoon and evening meetings (morning for visiting institutions.
Fri., December 9	to Chungju, December 10th, return to Seoul.
Sun., December 11	10:00 A.M., Young Nak Church; 4:00 P.M., Seoul Union Church English speaking service
Mon., December 12	Departure.

Dr. Wright's primary purpose is to meet church leaders and have conferences with pastors. I hope to be accompanying him wherever he goes.

October 3, 1955

Letter 55-12

Dear Members of the Mission:

Attached are the actions of the Executive Committee, Sept. 29-30, 1955.

B.A. 55- 35 John Smith's letter of July 6 inquired regarding this matter. The Executive Committee had in mind a subsidy over a period of time for the radio station, for perhaps 5 years. This action would bring a larger amount of the funds set aside to the radio station in the early period of the five years. There is no recommendation, at present, at least, of increasing the total amount allocated to the station. As the station establishes its reputation it would be much easier for it to build up a supporting clientele which would make it independent of mission subsidies.

B.A. 55- 36 does not incorporate in it the information that this request is 75% of the total allocated for the year. This year is not the calendar year but till the end of March. There will be another request during the winter for the balance. Much of this money is used for the Bible Club work, the rest of it for emergencies that come up from time to time.

The land referred to in B.A. 55- 37 is a small strip of bottom land at the foot of a cliff. The academy owns the property at the top of the cliff. The city has built right up to this land and the land itself is now occupied by squatters. It is not valuable to the school except for what can be secured out of it in funds.

B.A. 55- 38,39 is an effort to clear a complicated situation in which 6 residences were built by the Japanese government on Mission property during World War II. This property is adjacent to the Chungju Bible Institute, for which two teachers' residences have been urgently needed for some time. By selling a part of the property and buying and repairing the rest a reasonable solution to the problem is now in sight. Also there is a detached strip of land which is open field at the present time, part of which is now being recommended for sale; the rest will probably follow suit in the future.

It will not be necessary to comment on all of the I-actions, but the following comments may throw some light on the subjects dealt with. Concerning I.A. 55-65, the scholarship candidate, Mr. No, he was under serious consideration for a full scholarship all last spring and summer, but it was not expected he would be ready for another year. However he suddenly secured a scholarship which he found he could accept independent of the mission except for some travel aid. As he is considered of superior quality to come back and labor in young people's work and was quite willing to accept the travel aid as a tie to bind him to the type of study we felt he should pursue to come back to the type of work that both General Assembly and our missionaries who are connected with this work feel that he is qualified for, we have taken this action. The action itself looks forward to our taking him on for a full scholarship a year from now.

I.A. 55-67,68 somewhat hang together. The requests from Soongsil College were for two missionaries to serve on their Board and to appoint Dr. Samuel Moffett as honorary president and faculty member, and to appoint two additional faculty members. The standards in question have to do with the writing of safeguards as to the future Christian character of the institution and the tying in of the appointment of the Board to some ecclesiastical organization such as Presbytery or General Assembly. The second action regarding Soongsil may sound a little confusing, the funds

appropriated for Sackwang Academy are held up because of the ecclesiastical controversy which is now raging in that presbytery: therefore it is available for six months. The \$125,000 set aside for establishment of Keimyung College had a rider that some of it could be used for Soongsil. The present plan is that \$30,000 of it be used for Soongsil. It is anticipated that the balance of these funds will be available for next spring.

The explanation in connection with I.A. 55-71 is that last spring, in order to ascertain what widows could really support themselves, it was necessary to cancel all such support and require a re-application. This has been done, and it is very gratifying to know that all other widows are now able to support themselves with the exception of these seven. Some of you may recall that originally we started with about 100 widows.

Regarding the food order, I.A. 55-73, it is very important that each station correlate their own food order and send Mr. Wenrich the totals only. Copies of these orders should be kept in the station as well as sent to the treasurer. Concerning the Montgomery Ward order, I.A. 55-74, the treasurer will be writing more in detail, but it should be known that a very substantial reduction can be secured by sending in a larger order. The treasurer will also be setting a deadline, and if possible, if this is successful, once a year we can pool our resources together with some other missions to make an order large enough to get a reduction.

I.A. 55-75. Seaman's Center furniture was a gift through K.A.V.A. of which we secured a portion. Most of this equipment is very poor quality, but a few things are useful. Rather than to try to locate this equipment around the various stations, it seemed best to arrange a reasonable price list and put them on sale.

The vitamins mentioned in I.A. 55-76 will be distributed out to the stations on the relief percentages. The suggestion is that they be used primarily in connection with students, orphanages, widows' homes, and other forms of relief.

The list following, of relatively small financial grants, largely speak for themselves. Just a word, however, regarding I.A. 55-88. This paper, before we bought it over for the General Assembly, had been a very critical paper lambasting anything and everything they could think of. It has now become a very constructive and inspiring publication which helps to raise the whole tone of the church. In all new publications it is felt that necessary subsidies will decrease during the next few years as the subscription lists are increased. In the following action I.A. 55-89, re Union Christian Service Center, this filling of a vacancy was necessitated by an oversight at annual meeting time.

I.A. 55-91. The Chungju Blind Home has been occupying a Buddhist temple which has been finally allocated to the Korean government. The former governor had given them considerable encouragement that the property could be made over to the blind school. Unfortunately before he could do this he was replaced and the present incumbent is very much opposed. Consequently those concerned with this home are looking for a new site and of necessity will need to find funds to build a new place. This action is to encourage them to go ahead and secure funds elsewhere. Our Mission is not directly involved in the Blind Home.

One item in the decisions made does not appear; it was referred to us at annual meeting time. It has to do with special compensation to language school students who may be maintaining a home while paying board in Seoul. After considerable discussion and thought, in view of past precedents and extremely temporary hardships it might be to a few individuals, it was decided to take no action.

Sincerely,
Edward Adams

Executive Committee Minutes, Sept. 29-30, 1955

The meeting was opened with Scripture reading and prayer by Dr. Adams. Those present were Drs. Adams, Campbell, Kinsler, Torrey, Misses Johnson & Davie, Mr. DeCamp.

For purposes of record, the following Board action taken at the July meeting and inadvertently omitted, is included here:

B.A. 55-34 Seoul Guest House It was voted to request the Board for \$10,000 from Rehabilitation of Plant and Equipment as our Mission's share toward the proposed inter-mission guest house on Severance compound.

The following Board actions were taken:

B.A. 55-35 Radio Station Aid. Voted to reply to J.C. Smith's letter of July 6, '55 that the Mission would approve the appropriation of an additional \$3,000 from rehabilitation of plant and equipment funds for the 1955 running expenses of radio station HIKY.

B.A. 55-36 \$25,000 Relief Appropriation. Voted to request the Board to appropriate an additional \$25,000 out of estimated \$100,000 allocation for the year.

B.A. 55-37 Sale of Taegu Land. Voted to ask the Board for permission to sell the pieces of land in Taegu marked on the accompanying map, namely 570 pyung at approximately 1500 hwan per pyung, the profits to be applied to the rehabilitation of Sinmyung Academy.

B.A. 55-38 Purchase of residences in Chungju. Voted to request the Board for \$3,000 from rehabilitation of plant and equipment funds for the purchase and repair of two residences adjacent to the Chungju Bible Institute, which were built illegally on our land during the war.

B.A. 55-39 Sale of Chungju Land. Voted to approve the sale of land in Chungju under government houses built on land near the Bible Institute and also the detached land across the road from the compound, and request the Board for said permission; and instruct Chungju station to forward to the field representative the necessary details to be forwarded to the Board.

The following information actions were taken:

I.A. 55-64 Dr. Kenneth Scott and Executive Committee. It was voted to accede to the request of Taegu station and grant Dr. Scott ten minutes to speak during this Executive Committee meeting.

I.A. 55-65 Chung Hyun No, Travel Aid. It was voted to approve the request for travel aid in the amount of \$612 for Chung Hyun No, this money to be taken from Rehabilitation of Christian Communities fund, and to ask the Board to consider Mr. No as a possible candidate for future scholarship assistance in his preparation for young people's work.

I.A. 55-66 Dr. Clark and Literacy Committee. Voted to reply to the communication from the Literacy Committee that Dr. Clark has been appointed by the Mission to serve on this committee.

I.A. 55-67 Soong Sil College Request. Voted to lay on the table the Soong Sil college request until such a time as they obtain a constitution measuring up to Mission standards, said constitution to be passed on by a sub-committee composed of Dr. Adams and Dr. Kinsler.

I.A. 55-68 Soongsil College Loan. It was voted to approve the request of the Mission Church Conference for a loan of \$20,000 from Seikwang Academy to Soongsil College, to be repaid from funds promised to Keimyung College, said loan to be made only when the above constitutional conditions have been met.

I.A. 55-69 Kim Han Sung. It was voted to retain Kim Han Sung the architect on half time from November 1 through December.

I.A. 55-70 Widows' Home Worker It was voted to raise the salary of Elder Chang, the widows' home worker, to 25,000 hwan a month.

I.A. 55-71 Widows of Martyred Pastors. It was voted to restore to the relief rolls seven especially needy widows of martyred pastors.

I.A. 55-72 Purchase of safes. It was voted to appropriate up to \$1,000 from rehabilitation contingent fund, plant and equipment, to buy one safe for each station where needed.

I.A. 55-73 Food Order. Voted to request the mission office to take steps to place a food order for the stations, said order to be submitted by stations in case lots to the treasurer before the end of October.

I.A. 55-74 Montgomery Ward Order Voted to request the treasurer to canvass the stations and mission institutions to see if another substantial hardware and furniture order can be placed.

I.A. 55-75 Seaman's Center Furniture Voted to give certain pieces of furniture from the Seaman's Center to the Seoul Union, the remainder of the equipment to be sold and the money put in relief.

I.A. 55-76 Vitamins for Relief Voted to ask the Board to purchase from relief funds \$2,000 worth of vitamins.

I.A. 55-77 Taegu Children's Hospital Advance It was voted to approve an advance from relief of \$5,000 for a new heating system for the Taegu Children's Hospital pending Board approval of Korea B.A. 55-31.

I.A. 55-78 Taejon Old Folks Home Voted to authorize \$1,000 from relief for purchase of land for the Taejon Old Folks Home, provided the juridical person of the home is fully approved by the mission legal representative.

I.A. 55-79 Taejon Residence Repairs Voted to authorize from Rehabilitation Contingent Fund Plant and Equipment account 570 the sum of 250,000 hwan for the Lutz's servants' house and gate rehabilitation and up to \$250 to help install daylight electricity in the Kingsbury home.

I.A. 55-80 Aid for Young People's Conference Voted to grant Seoul's request and reimburse Messrs. Sheldon and Grubb from Rehabilitation Contingent Fund National Workers account 453 \$300 for travel expenses advanced for the summer Students' Federation conference.

I.A. 55-81 Bible Clubs Self-support Voted to approve the Bible Clubs drawing up to the estimated \$42,000 for 1955-56 with permission to use available balances within this total for self-support projects.

I.A. 55-82 Student Hostel Voted to authorize 600,000 hwan from Rehabilitation Contingent Fund Plant and Equipment for rehabilitation of the Taegu Student Hostel recently reclaimed from squatters.

I.A. 55-83 Tacjon Presbytery Rehabilitation Voted to approve the final allocation from Tacjon station and presbytery of \$5000 rehabilitation appropriation despite the deviation from former policies;

I.A. 55-84 Chungju Bible Institute Aid Voted to approve \$200 from relief to aid in the Chungju Bible Institute emergency.

I.A. 55-85 Taegu Bible Institute Request Voted to approve \$1,000 for Taegu Bible Institute toilet removal, said funds to come from rehabilitation contingent fund, plant and equipment.

I.A. 55-86 Yun Dong Po Bible Club Building Voted to approve 200,000 hwan from relief for the Yun Dong Po Bible Club Memorial Home building.

I.A. 55-87 Choong Puk Presbytery emergency Voted to approve the request of the Mission Church Conference for 100,000 hwan per month for six months for use in the Choong Puk Presbytery emergency, said money to come from rehabilitation contingent fund, national workers.

I.A. 55-88 Christian Newspaper Aid Voted to grant from relief \$1000 to help the General Assembly Christian newspaper.

I.A. 55-89 Cha Tai Wha to Union Christian Service Center Voted to appoint Pastor Cha Tai Wha of Taegu to replace Kim Hong Bum to the Board of Directors of the Union Christian Service Center in Taejon.

I.A. 55-90 Mrs. Lutz to Blind Conference Voted to appoint Mrs. Dexter Lutz to represent the Mission at the Far East Conference on work for the blind meeting in Tokyo October 19-26.

I.A. 55-91 Land for Chungju Blind Home Voted to reply to Chungju's request for 3,000 pyung of land for the Chungju Blind Home and School that we will request the Board to make this grant as soon as resources are found for establishing and maintaining the institution.

I.A. 55-92 Keimyung College Loan Voted to approve Keimyung College's request to borrow 5,000,000 hwan from the \$30,000 approved endowment for Keimyung fund, said loan to be repaid from the sale of materials and equipment which will not be needed when construction is completed.

I.A. 55-93 Next Executive Committee meeting Voted to set January 3-4, 1956, as the next Mission Church Conference and January 5-6 for the next Executive Committee meeting.

A Korean Looks at America

이 가 는 미 국

By Kee H Choi

CAMBRIDGE, MASS.

Not long after I came to the United States, I witnessed this scene: President Truman was in an open convertible driving down Pennsylvania Avenue. The crowds along the street hailed Mr. Truman with cries of "Harry! Harry!" Mr. Truman waved back smilingly. This was amazing to me, new to American culture. The more I observe and study America, the more I am convinced that the scene is symbolic of American democracy.

The American people want their President to be one of them. They would like to elect to the presidency, a man like themselves. They do not want the President to be the "great leader," "hero," or "superman," whose vision, outlook and philosophy are remote from theirs. Instead, they want their President's taste, outlook, and philosophy to be similar to theirs. Hero-worship and leadership principle are absent.

What makes the American presidential system tick is public opinion. The American President cannot move too far ahead of public opinion. The American people won't be pushed. There is a definite limit beyond which any President, however powerful and popular he may be, cannot go.

In the United States the President and other leaders must defer to the wishes and tastes of the common man, whereas in a totalitarian society the masses must accept the wish of their leader. They are taught to believe that the leader holds a monopoly on truth and wisdom. On the contrary, democratic people firmly believe that no man and no group of people have a monopoly of all truth and wisdom.

The political behavior of the American people stems from the democratic nature deeply imbedded in their daily life. In daily human relations—between friend and friend, husband and wife, governors and governed—the American people are democratic. Yet they are democratic in an unheroic way, and without philosophizing. Most Americans are not familiar with theories of democracy; yet they practice it as a matter of fact.

Americans are interested in local neighborhood happenings. The American young man would rather have a date with his home town girl than be an overlord overseas. Americans in general crave an ever-improving standard of living which can be provided by the American economy without hunting for investment opportunities abroad. The American economy produces around 45 per cent of world production and the volume of its foreign trade constitutes only 6 or 7 per cent of American national income.

By their national character most Americans are not imperialistic. The American economy is such that they do not have to be imperialistic. Extreme nationalists, who are identified as imperialists in some other countries, are usually isolationists in the United States.

It is quite usual in a factory, office, or governmental bureau for junior employees to call their colleagues and even their superiors by their first name, "Bob" or "Mary," instead of "chief," "doctor," or "president." It happens that a secretary may call her boss by his first name.

Coupled with their tendency to avoid hero-worship and ridicule the superman, Americans humorize Army life. Unlike some other peoples, they have little love for uniforms. Militarism, formerly the dominant feature in the Japanese way of life, is largely foreign to the American way of life. Through radio, movies, and stories, Army life has been treated as a subject not of patriotism but of comedy. American young men have no love for Army life. They want no part in it, if they can help it. The American soldier does not dress in uniform to take his girl to the movies. "The Soldier," a current television program, illustrates my points.

A soldier, disgusted with Army life, decides to write a letter as follows: "Dear Ike and Mamie:

"We would like to resign from your organization for the reasons you know very well. . . ."

(These anecdotes do not mean that the Americans are not patriotic or that American soldiers cannot fight.)

During the Army-McCarthy hearings everyone tried to outbid others in praising J. Edgar Hoover of the FBI. But no one, including the generals, challenged the fact that, in a democracy, a politician as a representative of people, has a right to interrogate professional soldiers. It is amazing to me to note that both Americans and "Ike" have apparently forgotten that President Eisenhower was once a general. All these things tend to show that militarism has no place in the American way of life.

James Bryce devoted one chapter of "The American Commonwealth" to the subject of why great men are not chosen to be President. The American political system needs and produces a leadership different from that required by the European. The American culture of the businessman wants the President to be a great common man, not an outstanding man. Bryce failed to appreciate the American belief in the common man.

A good example is President Truman. As far as his general outlook is concerned, Mr. Truman is the prototype of the democratic Midwestern common man. Yet underneath his common man outlook, he possessed the qualities of a great common man. He had the courage and foresight to make the decision alone of sending the American troops to Korea.

Contrary to Bryce's observation, the American people have elected quite a number of great Presidents—men such as Washington, Jefferson, Jackson, Lincoln, Wilson and the two Roosevelts.

The American people should be given credit for not having elected more bad Presidents. Somehow they have never elected a man who would use unconstitutional means to maintain his personal power. The American people have uniformly elected to the White House, men who, though they may err as to fact, have never swerved from a wholehearted devotion to the country. It seems that the office of the President has the magic power to call out the best that is the common man.

To be democratic, people must be able to distinguish between a great common man and a fanatic superman. They also must know how to strike a balance between opposing and obeying authority. They have to know when to follow and when to oppose authority. They have to know the limit beyond which they dare not allow their leaders to lead.

In a democracy the final judge is the common man. The superman and expert are the servants of the common people. In the last analysis, in a democracy the greatness of any leader should be judged by the extent to which he provides a social, political, and economic framework in which people can live peacefully and prosperously. A democratic leader, in providing the framework, must give the people the feeling that they are leading as well as led. In short, he must be an uncommon man of common opinions.

The belief in the common man, the equalitarian approach, the ridiculing of superman, and the dislike of uniforms—all these are not only the subtle flavor of American democracy but its main ingredients. As long as these qualities remain with the American people, the American democracy should be free from fascism.

The writer is completing graduate studies at Harvard University.

Pick Korean As Soloist

Judges Name Violinist Contest Winner

A Korean premedical student at Olivet college was selected as the best instrumentalist Friday night in the contest sponsored by the women's committee of the Grand Rapids Symphony orchestra.

Yong Jai Kim, 21, violinist, was named the first place winner and Dwain Mitchell, 22, flutist, son of Mr. and Mrs. W. Merwyn Mitchell, 830 Merrifield st., SE, was awarded runner-up honors.

Kim, who played the First Movement of the Mendelssohn Violin concerto, will appear with the symphony at its March 1 concert. He is a violin pupil of Dr. Pedro Paz at Olivet.

Mitchell, who graduated from Michigan State university last year and is working on a teacher's certificate and master degree at MSU, played "Fantaisie" by George-Hue. He is a pupil of Russell Friedewald.

Both Kim and Mitchell were accompanied by Mrs. Robert R. Irish.

Third place was awarded to Frank W. Ell, a clarinetist, of Kalamazoo, who is a pupil of Keith Stein at MSU.

Judges for the Friday night contest were Wayne Dunlap, director of Plymouth and West Shore symphonies; Emil Raab of the University of Michigan and Robert Willoughby of Oberlin college.

After Prison They Started Churches

Sept 1955

IN 1952, while the Korean War still poured its misery out upon the thirty million Koreans and the United Nations Army of sixteen nations, Chaplain Harold G. Voelkel, a former Presbyterian missionary in Korea, witnessed a miracle in the POW camps off Korea's south coast. Scores of captured North Koreans who had served in the Communist armies joined prison churches, enrolled in Bible classes or began Bible correspondence courses. The American Bible Society provided free Scriptures for this unusual project.

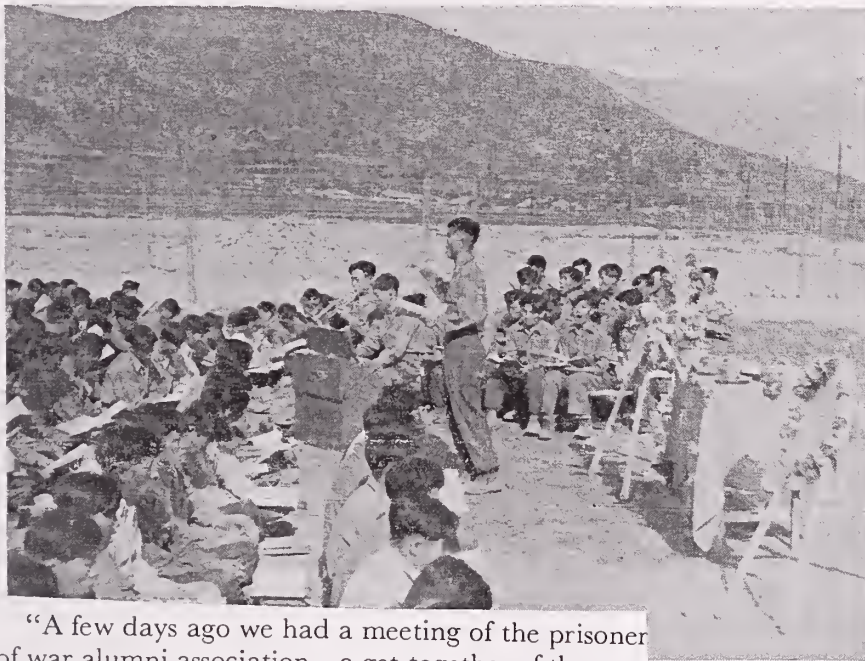
Out of the Bible-study groups came men who memorized entire books of the New Testament. "Five

men in one compound learned by heart the whole Book of Revelation," Chaplain Voelkel wrote in an article for the *Record*.

Perhaps most wonderful was the fact that hundreds of these former Communist soldiers began active study to enter the ministry. One missionary in 1952 noted that 600 South Korean pastors had been killed. This was nearly identical to the number of prisoners who began their ministerial studies in the POW compounds with earnest attention to the Bible.

Chaplain Voelkel is again a civilian missionary in Seoul. He now adds the second chapter to his story of God's working in the lives of the former prisoners.

(Continued on page 121)



In 1952 the men in the POW camps studied the Bible, and nearly 600 made plans to enter the ministry after their release

"A few days ago we had a meeting of the prisoner of war alumni association—a get-together of the men who are now actively studying in the seminaries. I think you know of their aggressive evangelism. They have founded four churches since their release about a year ago!

"At this most recent meeting they took on the project of distributing 5,000 Gospels. That is just for this month. They've already distributed plenty of Gospels in the past."

Three years ago Mr. Voelkel almost predicted achievements of the prisoner of war alumni association. He then wrote:

"The ultimate victory of righteousness over evil taught in the Bible is of immense comfort and strength to these men who have become victims of the titanic struggle between good and evil in the Orient."

More than merely looking to its message for their own comfort and strength, these former prisoners, as they seek to send out the Good News, see the Bible as a hope for their nation and the world.





U.S. MARINES IN KOREA

David Douglas Duncan—LIFE

...e, Martin Russ resolved to pass it like a test. Russ, too, was 21 and fresh from St. Lawrence University when he joined the Marines, began keeping a day-to-day journal. What *The Last Parallel* lacks in art, it makes up in a jagged sense of immediacy. As the first Chinese rifle fire slapped against the sandbags of his bunker outpost, Russ and a fellow marine "hugged the ground and laughed like a couple of idiots. We laughed, I suppose, because there was ACTUALLY A MAN OUT THERE WHO WAS TRYING TO kill us."

New War Generation. For all his new-fangled, semi-bullet-proof vest of spun glass and nylon, Author Russ was in a war that was part French-and-Indian ambush tactics and part World War I trench fighting. Long before Russ joined the outfit on New Year's Day 1953, the Korean war had become a stalemate of dug-in positions. Massive mortar and artillery barrages confined both sides to night patrols, reconnaissance, ambush or recovery of the dead. With a certain Byronesque recklessness, Russ volunteered for them all. A Book-of-the-Month Club selection for January, *The Last Parallel* is peculiarly fascinating for its creation of a new war generation in print, a kind of fighting man who could go into combat spouting bop talk, read the plays of Sophocles between barrages, and sniff heroin for kicks when away from the MLR (Main Line of Resistance).

The book's portrait of a marine in the making suggests that Author Russ subscribes to the cultish concept of the Corps as a breed of super-soldiers. Once in a while, the swagger of transparent egoism royally fouls up Author Russ's prose: "I'm also not going to think too hard about why I volunteer for everything. And I'm not going to think too. I'm not going to think. I'm not going to. I'm not going. I'm not. I'm. I."

September 19, 1955

Letter Number #55-11

Dear Members of the Mission:

The following actions were taken by the Secretarial Council, acting ad interim for the Board, at its August 24th meeting:

Marriage of Miss Louise S. Skarin & Rev. William A. Grubb

55-628 Record was made of the marriage of Miss Louise S. Skarin and the Rev. William A. Grubb on June 30, 1955, at Seoul, Korea. It was VOTED to place them on the salary of a married couple beginning as of the date of their marriage. The best wishes of the Board and Staff are extended to Mr. and Mrs. Grubb for their happiness and service together for the Master.

Approval of Visit to the United States of Mr. Kenneth N. Wenrich

55-829 Upon the request of the Executive Committee of the Korea Mission (IA 55-47) it was VOTED to permit Mr. Kenneth N. Wenrich of the Korea Mission to visit the United States at his own expense during the fall of 1955, with understanding that the visit will be so arranged as not to interfere with his responsibilities on the field and that salary will not be paid by the Board for a period longer than the regular field vacation.

Grant of \$498.00 to cover loss by theft of paint

55-830 It was VOTED to grant \$498.00 to the Korea Mission from the Fire and General Insurance Reserve to cover the loss of 100 gallons of paint, at \$4.98 per gallon, stolen from the Taegu warehouse. (Dr. Edward Adams' letter July 27, 1955)

Grants totaling \$33,000 from Korea Rehabilitation

55-831 Upon request of the Church Mission Cooperating Committee in Korea and of the Executive Committee of the Korea Mission (KBA 55-25,26,27,34) it was VOTED to make the following grants from Korea Rehabilitation Funds:

Rehabilitation of Plant and Equipment

Student Center for Kyung Pook University, Taegu	\$2,000.00
General Assembly's Presbyterian Seminary, Seoul, Completion of Land Purchase (Payment against \$100,000 guaranteed in B.A. 55-286)	19,000.00
Andong Bible Institute (in addition to \$3,300 granted under B.A. 55-571)	2,000.00
Intermission Guest House on Severance Compound, Presbyterian Share	10,000.00
	\$33,000.00

Charge Korea Rehabilitation, "One Great Hour of Sharing" 1955 (P/L) against initial allocation of \$150,000. (B.A. 55-463)

Study in United States of Mr. Moses Park

55-777 Upon the recommendation of the Secretary for Student Work and with the approval of the Portfolio Secretary for Korea, it was VOTED to approve the arrangements being made for Mr. Moses Park of Seoul, Korea, for study at California State Polytechnic College in San Luis Obispo, California, in the field of engineering. It is understood that the Youth Presbytery of Santa Barbara is contributing \$1,000 toward his expenses and that the Office of Student Work is acting only as a "clearing house" for the arrangements.

Some explanatory comments should be made about the last two actions. The rehabilitation grant included everything that we asked for at annual meeting time, with the exception of two items. BA 55-31, Taegu Children's Hospital, \$5,000, and BA 55-32, Residence Rehabilitation, \$46,480. Our total requests at annual meeting time came to more than double the amount of rehabilitation funds currently available. Consequently the Board officers felt it was a necessity to choose those that seemed to them the most urgent, with the result as indicated above. The others will undoubtedly be granted later in the fall when more funds become available, possibly after the September meeting of the Board.

Possibly an additional word should be said with regard to one of the grants above, namely our Executive Action BA 55-34, concerning guest house, \$10,000. This came up after the close of annual meeting as quite urgent. At that time there was rather strong assurance given us that UNKRA would provide \$30,000 if the various missions would raise an additional \$20,000 to put up a building here in Seoul that would serve this purpose. In this connection, you might be interested to know that our missionaries have received at least a half-dozen applications to take in language school students, independently of our own mission. Actually the UNKRA proposition fell through, but the other missions are striving to raise similar funds so that we can go ahead with the project on a smaller scale. Miss Kraege reminds me that this \$10,000 did not get into the mission mimeographed letter of July 1, 1955. There was a slipup. It will appear in our next printing of executive committee minutes.

One more thing, regarding the final action: Mr. Moses Park is the son of the president of our Theological Seminary. He is not going on an official Mission Board scholarship. The expenses towards his study have been arranged as a personal matter between a young people's group and Dr. Park. The approval mentioned in the action is simply an approval of character of the scholarship student.

You will want a report on the latest mission population increase: to Rev. and Mrs. John Underwood, a son, James, born August 2, 1955. The Horace Underwoods have arrived, and others will be returning shortly. Word has come back of the safe arrival of our furloughed missionaries, Miss Marion Shaw, Miss Edna Lawrence, Rev. & Mrs. Robert Rice and family.

You will all be saddened to know that the Choong Pook Presbytery, which covers the province of which Chungju is the capital, has finally come to the stage of a split. I was a member of the General Assembly Committee which tried to avoid a split but the Presbytery continued to assert itself in a position of defiance to the Gen. Assembly, and the committee was authorized in such a case to disband that session of Gen. Assembly and reorganize. As a result, about half the churches have refused to continue in General Assembly's Presbytery. As far as we can judge now, this is the last presbytery in which the current issues are likely to come to a head. We are therefore now in a position to assess the damage that has been done to General Assembly by this movement to leave. It looks as though possibly 15% of the churches have split off with this group. Another 15% split off with the Koryu group several years ago. Therefore speaking broadly (but please don't use these figures with too much publicity; they may need correction later), out of 4,000 Presbyterian churches in Korea the Gen. Assembly with which we have consistently tried to maintain our relationship still holds 70% of all Presbyterians in Korea.

On a more inspiring plane, I would like to report that during the past week Dr. Bob Pierce has been holding a retreat here in Seoul for church workers of all denominations. Some 7 speakers were brought in from outside, of whom two are well-known to us: Dick C. Halverson, pastor of the First Presbyterian Church, Hollywood, and Ed. J. Caldwell, pastor of N. Hollywood Pres. Church. About 3,300 representatives were present, and everyone reports a very wonderful experience. What good this will do to heal the wounds of the past in the church and between us and other groups still remains to be seen. Because of what one of the speakers mentioned about conditions in Indochina from the Christian standpoint, at a large mass meeting yesterday P.M. a contribution was taken to send to Indochina to promote the teaching of the Gospel.

Very cordially, Edward Adams

KOREA PRESBYTERIAN MISSION PRAYER FELLOWSHIP

Fall, 1955

- Monday ANDONG STATION, WORK AND INSTITUTIONS
Olga Johnson
Stanton & Marion Wilson, family
Peter & Eleanor van Lierop, family
- Tuesday TAEJU STATION, EDUCATIONAL AND EVANGELICAL WORK
George & Louise Worth, family
Lillian Ross
William & Louise Grubb
Kay Clark
Anne Bergman
Helen McClain
- Wednesday TAEJU STATION, MEDICAL AND RELIEF WORK
Kenneth & Ann Scott, family
Raymond & Mariella Provost, family
Kathleen Cowan
Archibald & Helen Campbell
Robert & Jean Urquhart, family
- Thursday CHUNGJU STATION, WORK AND INSTITUTIONS
John & Jean Underwood, family
Harry & Mary Hill
Minnie Davie
Kelmore & Vonita Spencer
- Friday TAEJON STATION, WORK AND INSTITUTIONS
Reuben & Janet Torrey
Dexter & Lenore Lutz
Paul & Barbara Kingsbury, family
Mrs. Mable Genso
- Saturday SEOUL STATION, WORK AND INSTITUTIONS
Benjamin & Amy Sheldon
Marion Hartness
Harold & Gertrude Voelkel, family
Francis & Dorothy Kinsler
Olivette Swallen
Jean Delmarter
Samuel Moffett
Kenneth & Frances Foreman, family
- Sunday SEOUL, UNION WORK, OFFICE, HLKY, FOREIGN SCHOOL
Edward & Sue Adams
Allen & Gene Clark, family
Otto & Elizabeth DeCamp, family
Kenneth Wenrich
Elfrieda Kraege
Sally Voelkel
Horace & Joan Underwood, family

CROSS SECTION...KOREA MISSION, 1955
(excerpts from personal reports
of missionaries)

....!Outside of class, the ministry to young people goes on almost unabated. In January we were privileged to be present for the organization of the first post-war rural federation of Presbyterian young people's groups in this area, in a district about 30 miles south of Taegu. And in March on a nearby mountainside, we met with 140 of the finest Christian young folks to be found anywhere in the world for our Presbytery-wide spring conference. The part that will always remain with me was the campfire service on the last night, when a senior missionary brought an appropriate message on carrying the Lord's cross, and then, facing a large wooden cross which had been set afire, high on a nearby hillside, the young people dedicated themselves anew to Christ!

...."Our little special school for blind children whose parents, if any, live in the city, is now meeting at the colony. Since it is too far out for either the blind children or the blind teachers to travel back and forth daily, each family (with at least one blind person in it already) has taken one blind child into their tiny home to care for them so they can be taught.....It is amazing how much joy they all seem to have in spite of their handicaps. A trip to the Blind Colony or with them on a picnic brings a lift always to my own soul. We drive out the last half mile through the river bed, then have a five-minute walk along the dikes between rice paddies. When they hear the jeep many come out to meet me, and with a lump in my throat I think, "These are my people, would that I could do more for them."....

...."I like to remember some outstanding days in the Bible Club work in the past year. There was the bright autumn day of the Seoul Bible Club rally. Groups of children large and small began early in the morning to file into the Seoul high school grounds until over 6,000 boys and girls were standing in straight rows to conduct their ceremonial of worship, with hymn singing, sentence prayers, Bible verses, the Bible Club motto of Luke 2:52, a talk on the meaning of the Christian life, and then an all day long program of games, races, songs, stunts, and parades until the sun began to decline and the children went home tired and happy.".....

..Work in the mission office, though routine, has its interesting moments. There was the time when I got the letter from a woman in the States who thought I was a poor little Korean girl. There was the exhilarating experience of explaining to the Korean office boys one day about the difference between rat and mouse, American slang version! ...There was a nice feeling one day in seeing a look of happiness on a fellow missionary's face when a badly crippled man she had helped was able to get into the office on crutches - and there are always moments of joy on my part at seeing a bit of Christian witness in the lives of those who work with me at the office, or who come in. And, as you know, we do work! It goes on constantly, and my To Be Done folder fills up about as fast as it empties.".....

...."On the western edge of the farm project land are several deep gullies which are cutting back into the hill at an alarming rate. There is practically no grass on the area drained by these ditches and far too few trees. This spring we transplanted acacia trees to one section and kudzu vine to another. The leaves of both acacia and kudzu are a source of protein for livestock, and either will help to control these eroding gullies, whether one is more satisfactory than the other remains to be seen. In these and in other ways the farm is attempting to demonstrate farming practices and better utilization of hill land which now lies largely waste and barren. As we see it, however, achieving a successful farm here at Taejon is not the goal of our mission nor even the chief means towards that goal. Our goal is to take the gospel of Jesus Christ with all that it implies for human life to the underprivileged and neglected folk of rural Korea and thus to help these folk to a faith in Christ which can transform their entire way of life."....

"The babies in the Children's Hospital experience God's love and thrive on it, too, like all babies they need love as well as food and care. The police, often finding abandoned babies, bring them to us to care for. A short time ago, they brought a baby to us that they had rescued from the rats. He was in need of good medical care -- and received it -- and since has made fine progress.".....

... "Hospitality and friendship to our servicemen has been a happy and important part of my months here. I have regularly attended "Back Home Christian Fellowship" each Tuesday evening, the monthly Sunday evening supper and service at the Chaplains' Retreat, and the monthly luncheons for the Presbyterian Chaplains. I have conducted several sightseeing tours for service men. To hear service men express their appreciation and say that their faith has been strengthened or that they have found Christ as their Saviour at "Back Home Christian Fellowship" shows what a need is being filled by this part of our work.".....

... "Walls do not a prison make, nor can one think of a hospital in terms of brick, concrete, or the number of "pyung" of floor space. The heart of the Presbyterian Hospital is the individual patient, a human child or mother or old man in real distress. An annual report cannot make vivid the seven mangled children who unwittingly detonated a hidden land mine on their way to school and who were rushed ten miles by truck to the hospital, nor can it portray the day and night fight by Christian doctors and nurses who care, to restore to health and strength the four who were not dead on arrival.".....

... "Happily the most easily sensed progress of the year has been in the area of learning the language. Whereas those first few months had all the frustrations and discouragements of a deaf mute---recent months have seen a little easing of that difficult state. But a deaf mute can remain quite passive and yet exist, while the stumbling, fumbling, mumbling young missionary immediately finds himself a marked guest, a supposed leader, an employer, and a dispenser of wealth. It is hard as an ambassador of Christ to have to say "That won't do!" or "I can't help your particular need" without being able to amplify and soften such remarks for lack of an adequate vocabulary. We greatly rejoice that those early days are memories now."..

... "My interest has long been occupied by the church among the lepers in a village high in a mountain valley. Some 300 of them used to meet on the mountain side. Now...with the help of the army,..the framework is up, including a nice steeple. I am assured there will be 500 Christians worshipping there when it is finished. I asked the leader how many were Christians before they came to the leper village. His reply was 'None, of course'."

.. "The weekend trips to country churches are a rich experience. Not long ago I visited a little village for which our Bible Institute students are gathering funds to get a church going. - The day I spoke there, I had to sit down because there wasn't room to stand, and about 2/3 of my congregation stood outside the room in the rain. The student who is helping them there Sundays is doing a wonderful job, and is very faithful in going, rain or shine, a long distance beyond the bus stop. He takes his own bedding and for a long time went without meals rather than be a burden on village folks.".....

... "Thank Him for all the new churches, all the new little churches everywhere. It is not the splendid stone or brick buildings one takes pride in. Rather it is the shell of a wooden edifice with all too much ventilation even when glassless windows are pasted shut with a tough white paper - sacrificially raised by refugee Christians, or a small mud walled tin roofed building for which poverty stricken farmers and undernourished widows have scrimped - and the evangelist canvassed for funds. Better than the building - one more group of people is meeting in the pre-dawn to renew themselves with their new found God, are gathering on His day to praise Him!"

No Door Stays Closed to God

*Expelled from China by the Communists,
the author surveys world missions,
thinks, "It is time we listened to
God, not to our own defeated hearts"*

By Samuel H. Moffett

BACK in China, the Communists used to laugh at us. "You Christians are old-fashioned," they said. "When are you going to wake up to the new day?" They did not know, and some Christians don't know that the Christian mission does have a new day. It is not the day of the Communist revolution, of course. It does not have to be. We have a revolution of our own.

Others have already described that revolution. On the one side, we have been stabbed awake to some of the hard realities of the world in which we live by the scourge of God—the Communists descending like the Assyrians of old in judgment on complacent Christendom. That is the painful side of the revolution. But there is another side. There is a glory that breaks through the darkness. It is the glory of the rise of the younger churches. Now, for the first time in history, we Protestants have a worldwide Church, a fellowship beyond our borders, twenty-eight-million strong in lands where only 160 years ago there was scarcely a single Protestant church. That is the most important fact in the history of the Church in our times, and it gives us leave to think of the new day, not in terms of judgment, but as a day of beckoning challenge

and a day of opening doors for our faith.

But for anyone who really knows world conditions, it must seem the height of presumption to speak of the world mission of the Church and say, "The doors are wide open." Everyone knows that these are the days of the closing of doors. Travelers return from Africa and tell us of the Mau Mau and the paralyzing spread of racial tensions. "The white man will be out of Africa," they say, "thrown out, in three, four, or five years." Not long ago, I heard a missionary from India say, "We have perhaps ten more years in India." Ten more years to work, and then the revolution.

Most people agree that in Japan the days of widest opportunities are past. People, once so eager, after the disillusionment of defeat, to drink in the good news of the forgiving love of God in Jesus Christ; people who a few years ago were storming the platforms at great evangelistic meetings to buy portions of the Scriptures—these people seem no longer quite so eager for the gospel, and national pride is entering in once more, disguised as an alternative to the Christian faith. National pride makes a very attractive substitute to faith, even in America.

In Latin America, I regret to say, it is Roman Catholic persecution that is

closing doors. After centuries of decay, the Roman Church is belatedly stirring itself to meet the threat of the full gospel and is trying in every conceivable way to hinder the progress of the small but growing Evangelical Churches. Some time ago, I received this letter from a friend in Colombia:

"Dear Friends:

"Home again and at worship this Sunday morning in the Ibaguè Presbyterian Church. . . . We are reading responsively from John: 'My peace I give unto you.' Peace! There is not much of it in Colombia. . . . Over on the women's side of the congregation, I see Gonzalo Garcia sitting beside a senorita. Gonzalo is only twenty-two, but he has already suffered for his faith. In Mariquita, Tolima, last June, he and three others were seized by the national police while in a young people's meeting in their church. In the sanctuary they were beaten with gun butts until they were covered with blood. Then they were marched off to the police barracks for four hours of torture. They were beaten, whipped, and clubbed. Time after time, they were dumped in a tank of dirty water. They were rolled naked through the hot ashes of burning rice chaff. They had to burn their own Bibles. They were cursed for corrupting the people with Protestant

No Door Stays Closed to God

doctrines. They were forced to drink from a latrine and to eat filth. Some of the things they endured cannot be mentioned. Gonzalo needs only to return to the Roman Catholic Church to save himself from any further difficulties. . . . Where are we? In the Dark Ages?"

It is a day of closing doors, racial tensions, rising nationalisms, political Roman Catholicism, Communism—all these power forces are closing the doors on the free proclamation of the gospel. And there is finally, of course, the echoing horror in the molecule whose tiny powers, unleashed and large, can slam the door in grim conclusion on this whole human race.

To me, naturally, China is a symbol of this whole world tragedy. When I went to China in 1947, the doors were wide open. With all the optimism of a new missionary, I was convinced that we needed only to proclaim the liberating truth of the love of God in Jesus Christ, and all China might be saved. That was not altogether an empty optimism back there in 1947. But in 1948, the Communist tide engulfed us; and in two short years, we were thrown out of the country we loved. We saw the door slammed shut behind us.

Some time ago, it was reported that the China secretaries of ten or twelve of the largest foreign-mission boards met in New York to review the China situation. During a recess, someone asked, "How long do you really think it will be before Christian missionaries can return to China?" The others shrugged their shoulders and said, "Who knows?" But the man persisted and finally they took a straw vote.

This was the result: One elderly saint with the optimism of grace voted three years; there was one vote for five years; but all the rest without exception voted ten, twenty, thirty years, or more. Now these were men with greater Christian responsibilities, closer contact with field conditions, and wider grasp of current events in the Far East, perhaps, than any others in America. Their considered opinion was the black and pessimistic prediction that China would be sealed against the gospel for the rest of our generation.

If that is so, it is the greatest setback and the most stunning calamity in the 160-year history of the modern missionary movement. It is only one of the closing doors, but it can mean that the

shadow of spiritual death is falling on one fifth of the population of the globe. The door has closed on China. Will it close on the rest of the world as well?

Only in the perspective of history, can we really know how much tragedy is bound up with the closing of those doors and at what great cost the doors were opened. Take China as an example. Robert Morrison asked his mission board, "Send me to the most difficult field you have." They sent him to China, and there he labored, straining with inflexible determination, unbroken courage, his shoulder to the fast-closed door, for seven long years—seven years without a convert, seven years with nothing to show for his sacrifice and labor. They laughed at him. "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire." "No, sir," said Morrison, "but God will." Morrison lived to see God open the door to China.

AFTER the pioneers, came those who kept the door open through war and pestilence, flood and famine, even through the bloody horrors of the Boxer Rebellion, when 200 missionaries and 20,000 Chinese Christians lost their lives. Up in Paotingfu, ninety miles from Peking, the Boxers broke into the Presbyterian mission compound. The missionary group included Paul and Frances Simcox, twelve- and nine-year-old children of one of the missionary couples. The mob set fire to the missionary houses. As the fire and smoke rose unbearably through the home, the two children broke from their parents' arms, out through the door into the cool, fresh air beyond, into the hands of the angry mob. The mission doctor raced upstairs to a window, thinking he might be able to protect the children with a gun. Then, seeing that it was no use, he pleaded with the crowd to spare their lives. "We will gladly die here," he cried, "but let the children go." And the mob laughed and spit at him, cut off the children's heads with their swords, and stuffed their bodies down a well, while the good doctor died in the flames where he stood.

But they did not die in vain. The courage and heroism of the martyrs brought about such a revulsion of feeling among the Chinese and such an inspiration to volunteer for overseas service among young people at home that one missionary wrote, "My own judgment is that the cause of missions has

been advanced twenty-five years by the massacres of the year 1900." They kept the doors open, even in death. And through those doors entered the liberating gospel of salvation in Jesus Christ. At the height of the 1920's there were 8,000 Protestant missionaries in China alone. There were over 530 of our own Presbyterian missionaries in that land.

But not now. The martyrs died to keep the door open. And we are letting it close. Once there were 8,000 Protestant missionaries in China; today there are perhaps eight. Three of those eight are our own Presbyterian missionaries. For three years they have been held in Communist jails. We should remember their names before God every day: Dr. and Mrs. Homer Bradshaw and Miss Sara Perkins.

The door to China has slammed shut. I do not need to be reminded of that; I was almost caught in the shutting of it. And Christians like us sit here comfortably and shake our heads and say, "Yes, the door is closing in China. Too bad. There is nothing we can do about it."

What nonsense. What faint-hearted, easily discouraged, disbelieving Christians we are. I include myself in the indictment, for I have been as deadly discouraged as any about the situation in China. But in those days of discouragement, it was the strong and simple faith of my Chinese Christian colleagues, triumphant and courageous in the face of far more imminent and threatening perils than any I was called upon to endure, which lifted up my heart and restored my confidence and gave me new strength.

I remember a commencement service behind the curtain. It was a considerable period after the coming of the Communists. Already the first ominous signs of a harsher policy of Communist repression and control were beginning to appear. The hard skeleton of the police state was beginning to show beneath the rosy promises and enthusiasms of the liberation, and the first faint waves of fear swept through the land. Christians wondered what lay ahead. Some said that Communist agents were investigating mission-relief activities and were about to accuse the churches of misuse of supplies. Some said the government was about to seize all Christian institutions. Some said that religious freedom would soon be cruelly restricted. The assistant pastor of one of the churches in town was suddenly and mysteriously arrested. The door, which

(Continued on page 36)

NO DOOR STAYS CLOSED TO GOD

(Continued from page 16)

to our surprise had remained open for some time after the coming of the Communists, seemed now at last about to close. It was in this tense and troubled time of rising doubts and fears that we assembled for the commencement address.

But for such a time of spreading fear as that, God brought to us as one of the commencement speakers his own man of the hour. I will not reveal his name. I do not even remember what he said. But I will never forget the thrill that ran through me as he stood up before that troubled, discouraged, tense group of Christian students and teachers, and announced his text: Revelation 3:8, "Behold I have set before thee an open door, and no man can shut it."

Even as he spoke, we could almost see the graduates, about to leave the shelter of the campus for the hard and hostile future of a Christian in Communist land—we could almost see them, graduates, teachers, all, straighten their shoulders and lift their heads. It was Red China; the Communists were upon us, but God was speaking to us, "Behold I have set before thee an open door, and no man can shut it."

It is high time we stopped this deadly talk about closed doors before us. It is time we listened to God, not to our own defeated hearts. Our God is able, and it is he who is speaking, the Almighty God, maker of Heaven and earth, Alpha and Omega, who by the word of his power rolled away the stone that closed the tomb at Calvary. No door stays closed to him, not even the door of death. This is the God who is saying to us, "Behold I have set before thee an open door, and no man can shut it."

"But it is closed," we think. "Try to go back to China, and you will find out." That is right, in a way. I cannot go back. That door does seem closed, closed by all the power and might of the Red Army.

Mission partners remain

But it is not closed. It is not closed to our brothers, the Chinese Christians. I do not know by what quirk of national pride we Americans begin to call the door to the gospel closed as soon as our American missionaries cannot get into any area. It is true that our missionaries have been forced out of China. But it has been rightly said that the really significant thing about the situation facing Christians in China is not the decline of the mission but the rise of the Chinese Church. The door is not closed to Chinese Christians, 800,000 of them, some weak, some dying, some de-

serting, and yet, by the grace of God, still bearing their witness as the remnant of the faithful. We cannot dictate to them their pattern of survival and witness behind the curtain. They are a Church, a Chinese Church, and I am as proud of being an ordained minister of the Church of Christ in China as of being an ordained minister of the Presbyterian Church in the United States of America. They are a Church no longer responsible to us but directly to God. They are not servants. They are partners in the mission, and the door is not closed to them, for they are in China, and they are Chinese.

How can we say that the doors are closing in Asia? Out of that continent is rising the Church of the future. A bare roll-call of some of the names is enough

Assembly Broadcasts

Highlights of the Assembly—Dr. Eugene C. Blake and Miss Janette Harrington in a fifteen-minute roundup of Assembly news highlights. NBC radio network, May 29, from 6:30 to 6:45 P.M., EDT.

Church of the Air—Ralph W. Lloyd will be the speaker on May 22, 10:00 to 10:30 A.M., EDT. Music by Pikeville College Choir. CBS radio network.

America's Town Meeting of the Air—from Assembly headquarters in Los Angeles. Sunday, May 22, 8:00 to 9:00 P.M., EDT. ABC radio network.

Let There Be Light—week of May 16—a drama on George Duffield. Stated Clerk of the first General Assembly.

Week of May 23—special Whit-sunday program dramatizing the meaning of Pentecost.

Both to be carried on 280 radio stations across America.

to dispel defeat: the Church of South India, the Batak Protestant Church of Sumatra, the Presbyterian Church of Korea, the Baptist Church in Burma, the United Church of Japan, the United Church of Christ of the Philippines, and the Methodist Church of South Asia. These, and many others like them, are the great new Churches of our time. They are our new partners in the new day.

When the pessimist speaks of closing doors in India, I can only remember that in sheer numbers India has the fastest-

growing Church in the world. Four hundred new Christians there are brought every day of the year into the saving fellowship of the Church of Jesus Christ. And we with them in partnership in our ecumenical mission are now for the first time opening doors that have been closed to the Church for centuries. Today, for the first time in the history of the Christian Church, the door is opening to the Christian mission in Afghanistan and Nepal.

But there is more than a geographical frontier now opening before the world mission of the Church. There is the door of new methods of reaching the unreached with the gospel of Jesus Christ. Every year sees the Bible translated into new languages, unlocking yet more frontiers to the Word of God. A tribe of 100,000 people in our own Presbyterian field in Cameroun, Africa, must soon be given the gospel in its own tongue.

Radio goes everywhere

There is the magic door of radio. The other day in our offices here in New York, I happened to ride the elevator up to the thirteenth floor, and there on a bulletin board I saw this slogan: "Our programs [that is, our Christian radio and television broadcasts] reach more people in one week than heard the gospel in the first one-thousand years." The Christian mission has rimmed the whole world with broadcasting stations, and we have not even begun to exhaust the possibilities of this wide-open door that is spread before us. Through new and open doors, we are called to enter into our mission for our day.

There are some doors that never have and never can be closed. There is the door of prayer. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." How easily we forget this door that can never be closed to us. As we prepared to leave China, people began to come to us to say goodbye. Many were weeping, and we wept with them, for there seemed to be nothing that we could do for them in those last, dark days. But I remember best of all one Christian who came to us unfrightened and undistressed. She was just a girl, a high-school girl, seventeen years old. She was a leader of the little Christian fellowship on her high-school campus, and a tireless personal worker among the other girls. When she came to tell us goodbye, I asked her in a flat, discouraged tone if there was anything I could do for her now. I knew there was nothing. But she had more faith than I. She looked me straight in the eye and said, "Yes, there is. You can pray for me."

How dare we say that there is noth-

ing we can do about the doors that are closing all over the world to the Christian mission? We have in our hands a power greater than that of all the Communist armies of Asia and Europe, a power that can split the Iron Curtain wide open as the veil of the temple was rent at Calvary, a power that can open any and every door known to man. It is the power of prayer. God says so. "Knock, and it shall be opened." If the doors have closed, is it because we have forgotten to pray? God says, "Behold, I have set before thee an open door, and no man can shut it." No man can shut it to prayer.

But most important of all, the door is not closed to our Lord and Savior, Jesus Christ. There was a door closed in Jerusalem one day, a door closed by fear. Jesus had been crucified, and his disciples huddled behind a closed door, in an upper room, defeated. But no door could shut out the Lord Jesus. "When the doors were shut . . . for fear, . . ." says John, "came Jesus and stood in the midst."

There is a footnote to the story of the commencement service about which I told you a few moments ago. Last summer, I heard that the man of God who lifted our hearts with God's promise "Behold, I have set before thee an open door, and no man can shut it"—I hear that Christian had been imprisoned behind the doors of a Shanghai jail.

I am told now that the report was false, that he is not in jail. I don't know I don't know what torments may be behind today, inside or outside of jail. I do know that the Communists have way to turn the boldness of the boldest Christian into shivering fear. But I also know that not even fear can close the door to Jesus. "When the doors were shut . . . for fear, . . . came Jesus and stood in the midst." All the police in China cannot close the door to him, and I know he stands with that commencement speaker now, and with our three Presbyterian missionaries, who are in Chinese jails today, and with all his people, persecuted behind bars for righteousness' sake. And I know that if God so wills, He who smote the chains from Peter's hands and opened the iron gates to bring him forth from a Roman prison, can open the doors of Chinese prisons and bring forth his people. Our God is able, and he says "Behold, I have set before thee an open door, and no man can shut it." It is not really the doors that are closed. It is our minds and our hearts and our eyes that are shut, not the doors. Our God is able, but are we? The doors are wide open and the question God asks is this: "What are you going to do now about the open door?"

MAY 14, 1955

In No Door Stays Closed to God (page 15), Samuel H. Moffett takes a hopeful view of world missions. His optimism does not emerge from a cloistered bower, for Moffett was personally involved in what seemed to be a closing of doors in China. A Presbyterian missionary, he was arrested, imprisoned, and tried by the Communists before being expelled from the country. The present article is an adaptation from an address delivered at the Sacramento, Chicago, and New York meetings of the National Council of Presbyterian Men.

IN 1944, Sam and Betty Moffett were commissioned by the Board of Foreign Missions and were assigned to China. Long before she knew that she was to marry a missionary, Betty had planned to be one. Someone said of her, "I have never studied any candidate for foreign service more fitted in temperament or manner or spirit." In the test of service, this proved to be so. Delayed because of war conditions, the young missionaries studied Chinese at Yale while Sam also worked as young people's secretary of the Board.

The year 1947 found them in Peking in accept this stiff assignment. The satisfaction that thousands at Purdue had in his ministry was shared by his wife, whose devotion and confidence in all he did was a cause of great spiritual strength.

Again they began to plan for return to the field when a recurrence of her old trouble in the late fall caused alarm. During the period of critical illness, she exhibited her usual patience with cheer. In the early hours of January 17, at the hospital in Princeton, New Jersey, she left that part of her life that she was to spend on this earth. Her body was placed beside her mother's in Columbia, South Carolina. Steadfastly, Sam returned to his work as acting secretary of Missionary Personnel of the Board. "These are the verses that have meant so much to me," he said.

Now obviously no "chastening" seems pleasant at the time: it is in fact most unpleasant. Yet when it is all over we can see that it has quietly produced the fruit of real goodness in the characters of those who have accepted it in the right spirit. So take a fresh grip on life and brace your trembling limbs. Don't wander away from the path but forge steadily onward. On the right path the limping foot recovers strength and does not collapse. (Heb. 12:11-13 Phillips.)

Spontaneously friends and Purdue delegates began to send gifts in memory of Elizabeth Tarrant Moffett. Sam was asked to designate its use. "Korea," he said, "She loved all of it." And so it will be when all who wish have had their opportunity to contribute to this Memorial Fund* that some loving service will be rendered to the people of Korea, for it was there that Elizabeth had expected to serve her Lord.

* Checks for the Elizabeth T. Moffett Fund should be addressed to Mrs. Annie Mary Allen, Treasurer, 156 Fifth Avenue, New York 10.

GENERAL ELECTRIC SEES IT . . .

Automation will help U.S. work force fill a need for 6% more goods

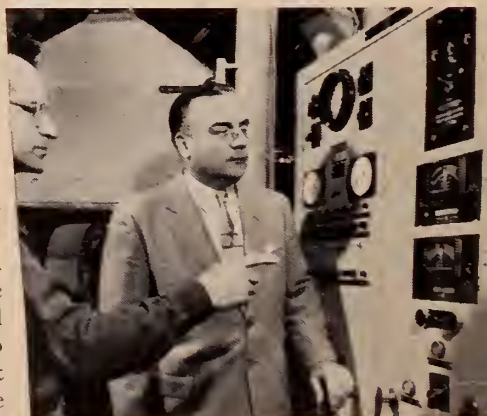
Next nine years, the demand for will grow faster than the number of people available to produce them

One of the greatest shortages in the U.S. may be man power. Our most conservative estimates indicate 184 million Americans will want 40% more goods than we consume in 1964. They may demand 100% more electrical products; yet the work force available to produce goods will increase less than 13%.

In opinion, automation is the most practicable solution to this shortage of labor. Our standard of living is to keep rising. As has been, machines will have to be built where none now exist — new, more advanced machines will have to be built.

Training men and women, automation creates jobs requiring more skill and judgment; it gives more human beings a chance to do work . . . work which machines cannot do because automation promises more and more products at lower cost, pay checks will buy more than ever before.

Automation has proved to be an evolutionary, revolutionary, process. It requires careful adjustment, and there are always short-cuts to solve. But using more machines to help hope to meet the coming shortage of labor, and allow the available men and women to do a higher order of productive work. In short, this is progress in the American way.



Visible jobs: James Faber, a skilled G-E worker, controls an improved production line. How he controls an improved production line. For our views on automation, write to: Dept. M2-117, Schenectady, N. Y.

Truce Breaks Down in Korea

Communists Push Big Build-Up of Army, Air Force

Evidence comes to light of a secret Red agreement to violate truce terms, build up North Korean war power. The plan—

- Expand the North Korean Army from 12 to 40 divisions.
- Create a 1,700-plane air force, with new jet bases, in North Korea.
- Build seven naval bases and a Communist navy below the Yalu.

New indications are that this build-up now is far advanced.

SEOUL, Korea

Rearmament of North Korea by Communists, in violation of truce agreements, is in full swing.

Americans fought a war, suffered 140,000 casualties, and then accepted an armistice as the basis for ending the fight.

Communist signatures on that armistice agreement were hardly dry before its terms were being violated systematically and flagrantly. Today, as a result, the Communist build-up is far along and the Communist potential for revived war is great. Violations by Communists, in fact, are so open that U. S. is recommending that the Neutral Nations Supervisory Commission, formed to police the truce, be abolished entirely.

A detailed report of what Communists are up to in North Korea is given here. This report is from trusted American and Allied sources. It is thoroughly documented by those sources.

The facts are these:

In August, 1953, less than a month after the truce was signed, the Soviet Union, Communist China and the puppet Government of North Korea agreed upon a plan to increase Communist strength in North Korea in violation of the armistice.

Under this agreement, the North Korean Army was to be raised from 12 to 40 divisions. China agreed to furnish light weapons, Russia to supply heavy arms.

By mid-1955—approximately the present time—this North Korean Army was scheduled to be expanded to 20 divisions. This was to include 10 infantry divisions, 4 armored, 4 artillery and 2

antiaircraft. Indications are that the goal is being met.

Air strength of Communists in North Korea, under the plan, was to get an even bigger build-up. A goal of 1,700 planes was set for the North Korean Air Force alone. That includes 1,000 fighter planes, 200 light bombers, 500 training and cargo planes. Airfields and complex air bases were to be completed all over North Korea, spotted so as to give mutual defense against Allied air attacks.

Even naval strength was to emerge under the 1953 Communist plan. Seven naval bases were to be developed in

bling the American B-57, a two-engine jet. Then there are a minimum of 25 LA-9 propeller-driven fighters, 35 Yak-9 interceptors, and 30 IL-10 fighter-bombers.

Airmen of the North Korean Air Force have more than tripled in number within Korea. At the time of the armistice, there were 6,000 in North Korea, others in training in Manchuria. Now there are 20,600 men of that air force in Korea alone, 5,000 of them flying officers.

Bases and airfields in North Korea also have gotten a major build-up, so that thousands of Communist Chinese and Russian aircraft can be brought into use



—Eastfoto

RUSSIAN-MADE TANKS IN NORTH KOREA

... 150 are there illegally

North Korea, and a coastal fleet of 200,000 tons assembled to form a North Korean Navy.

In contrast to this over-all Communist plan, the current build-up of South Korean forces is being completely offset by withdrawal of other Allied forces, so that there is no net increase in Allied strength in Korea. This violates no truce agreement.

The big violations. How completely the Communists are violating every agreement in the armistice, while carrying out this build-up, is coming to light, too. Well-documented evidence shows, in considerable detail, what the Communists have done thus far.

Hundreds of jet planes have been brought into North Korea, for example. There are known to be at least 255 Russian-made MIG-15 jet fighters there now. Even more important, there are at least 84 IL-28 jet bombers—roughly resem-

on short notice. Whereas there were only 34 airfields in North Korea at the time of the armistice, and only one of these was usable, now there are at least 80 well-equipped Communist airfields in North Korea. There is evidence that all of those airfields can accommodate both jet and propeller-driven aircraft.

Combat strength on the ground has been augmented, both in men and equipment, also in violation of truce agreements. There is concrete evidence that firepower of the Communist armies in North Korea has been increased by at least a third, with the illegal addition of 150 Russian-made tanks, plus at least 800 big 122-mm. mortars and 10,000 mortars of 82-mm. size.

Great quantities of combat equipment, the evidence shows, have been brought into North Korea through the border towns of Hyesanjin and Chosen, neither listed among the five 'ports of



THIS BIG SPLASH IS MAKING CHEMICAL HISTORY

Here's the newest of a long list of Columbia-Southern achievements in the transportation and handling of industrial chemicals. The launching, pictured at New Orleans, is of one of Columbia-Southern's new fleet of advanced-design caustic soda barges.

The development of the industry's most advanced barge fleet is a natural outgrowth of Columbia-Southern's pioneering research and development in transporting liquid caustic soda by both rail and water. Distinctive features of this new fleet include

newly designed electric pumps that speed and simplify unloading; Pittsburgh Fiber Glass insulation and the most modern steaming facilities; Columbia special tank lining and nickel pump fittings to prevent metallic contamination of the caustic; complete safety construction and equipment.

Setting the pace in chemical transportation is one of many contributions to the chemical industry by Columbia-Southern, a leading producer of chlorine, alkalis and related chemicals.



On Columbia-Southern's new barges, one end is sharply raked, while the other is flat. This permits far greater maneuverability. Also, more barges can be moved faster



with the same towboat power. These barges are equipped with two caustic soda cargo tanks, each of 600 ton capacity, especially mounted and insulated to facilitate unloading.



**COLUMBIA-SOUTHERN
CHEMICAL CORPORATION**

SUBSIDIARY OF PITTSBURGH PLATE GLASS COMPANY
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CHLORINE, ALKALIES AND RELATED CHEMICALS • OFFICES IN PRINCIPAL CITIES

entry" where neutral inspection teams are permitted to keep an eye on the flow of military supplies.

Smuggling of combat equipment to by-pass the inspection teams also has been going on at Sinuiju, one of the designated ports of entry. There, the Communists have built a railroad spur line two miles outside of town, and have used it to bring in quantities of arms. When the Swiss and Swedish members of the local inspection team suggested inspecting the spur, the Communist Polish and Czech members vetoed the idea.

Agreements concerning war prisoners, in turn, have been violated by the Communists in Korea even more openly. After signing an agreement to furnish complete information on Allied prisoners in their hands, the Communists still refuse to give any information on 2,840 Allied personnel, including 526 Americans who, evidence shows had fallen into their hands. Most or all are presumed dead at this time, but the Communists still have not furnished any information concerning these cases.

Repatriation agreements have been violated openly in many cases, as well. Communists admit holding at least 15 American Air Force men who were captured during the Korean war while on regular military missions. Eleven of these have been sentenced to prison terms, two years after they were supposed to be repatriated under a signed agreement. In addition, South Koreans charge the Communists with holding 60,000 of their troops, captured in combat and refused repatriation. According to the charge, these men are being forced to serve in North Korean forces against their will.

The next step. Just what can be done about these Communist violations of the Korean armistice? This question is known to be under serious official study by Allied planners at this time.

A complete report, first of all, is to be made through regular channels to all 15 United Nations governments which sent troops to Korea. Such a report, listing the violations in detail, already has been given at a U. S. State Department conference by Adm. Arthur Radford, Chairman of the U. S. Joint Chiefs of Staff.

What the next step will be has yet to be decided. Resumption of shooting war? That's authorized if either side breaks the truce agreements, but it is highly unlikely that U. S. will initiate hostilities. Give the Communists an ultimatum to comply with agreements made? That's being considered, but is also unlikely. Write off the limiting agreements and begin a build-up in South Korea as well, to restore the pretruce balance of strength? That appears the most likely possibility now. The next few months may tell.



How Communists Have Violated Truce Terms in North Korea —

REDS PROMISED THIS:

To "cease the introduction into Korea of reinforcing combat aircraft."

To "cease the introduction into Korea of armored vehicles, weapons and ammunition . . ."

To "cease the introduction into Korea of reinforcing military personnel" except for man-for-man rotation.

To repatriate all prisoners of war who want repatriation "without offering any hindrance."

To move all arms and troops through five designated "ports of entry," with full knowledge of Neutral Nations Inspection Teams.

To furnish complete information on the condition and fate of all war prisoners.

REDS HAVE DONE THIS:

Brought in at least 429 combat planes, 339 of them jets.

Increased their firepower by a third, brought in 150 tanks, 800 122-mm. mortars, 10,000 82-mm. mortars.

Stepped up North Korean combat divisions from 12 to 20, increased Air Force strength in North Korea from 6,000 to 20,600 men.

Continued, admittedly, to hold 15 Americans as prisoners, while South Koreans charged failure to return 60,000 war prisoners.

Smuggled arms and aircraft into North Korea on a large scale, evading "ports of entry," according to charges by neutral inspectors in Korea.

Refused information on 2,840 Allied personnel, including 526 Americans, believed to have been prisoners of war.

RED CHINA EYES HONG KONG

One Offshore Island British Will Not Give Up

British complaints about U. S. safeguarding of Chinese islands against Reds don't include the real prize—Hong Kong.

It's closer to China than either Quemoy or Matsu. But it's a far different proposition as seen in London.

Hong Kong is a British colony—and Britain will fight for it.

HONG KONG

Islands off the shores of mainland China are in the center of interest for diplomats and political leaders right now.

If you look at a map of China, you notice many offshore islands. Among them are Quemoy and Matsu.

An intense attack is being made by British officials upon the United States for its interest in Quemoy and Matsu as

outposts for defense of Formosa. The Churchill Government disassociates itself from the U. S. in any defense of these islands if they are attacked by Chinese Communists.

British critics of the U. S. keep stressing that Quemoy and Matsu are only a few miles from the Chinese mainland, and are 6,000 miles from America.

Look at the map again, and about 400 miles south of Quemoy you find another offshore island—Hong Kong.

Here you find an island that is only 1 mile from the mainland of China. It is 11,000 miles by sea from England, 6,000 miles by air.

Fight for Hong Kong? Great Britain, however, is prepared to defend Hong Kong—and American officials say Britain apparently expects that U. S. would assist in that defense.

What is the difference between these offshore islands—between Hong Kong and Quemoy or Matsu?

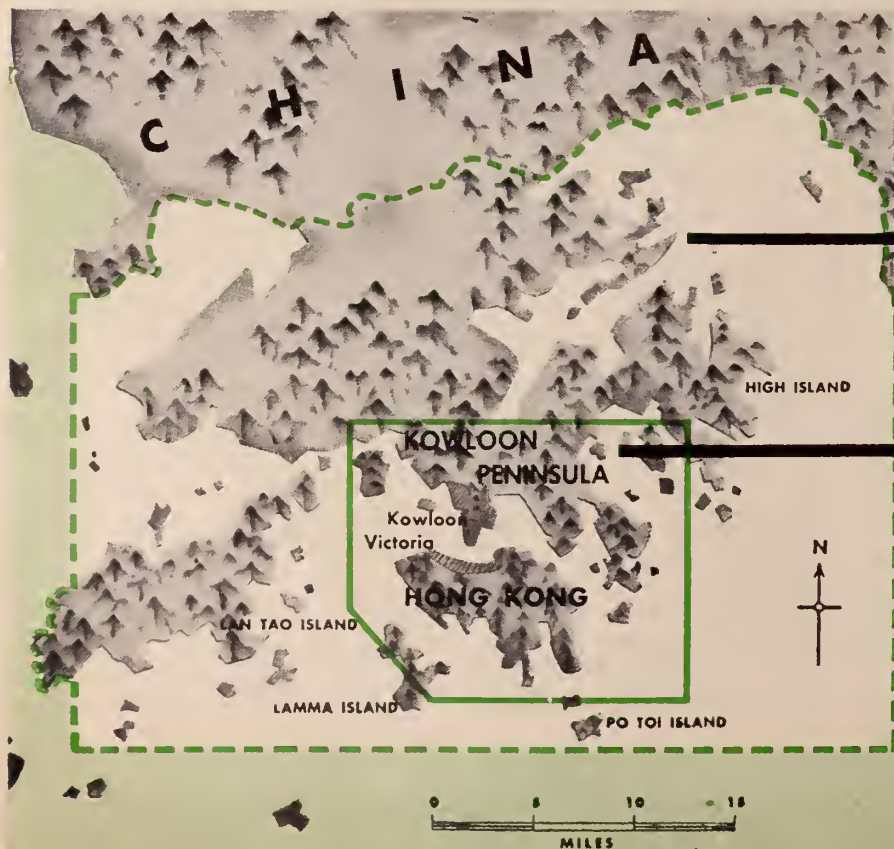
The difference, as the British see it, is that Hong Kong is a British colony, a part of the British Empire.

Quemoy and Matsu are owned and administered by Chinese. There is no question, in those islands, of foreign empire. The American interest in them is purely military, as defense for Formosa. It was from Formosa, Americans remember, that Japan in 1942 staged its conquest of the Philippines.

Hong Kong, to the British, is more than a defensive outpost. It is British territory, to which they admit no valid Chinese claim. Hong Kong is a colony, owned by Britain and, like any colony, governed by British officials. It is an example of what is known as "colonialism."

Britain obtained Hong Kong by war more than a century ago. Since then Chinese have questioned Britain's right to keep the island, but they have made no attempt so far to regain it.

If Quemoy and Matsu should fall, however, Hong Kong is regarded as a probable next target for Communist attack. And American military officials suggest that Hong Kong would prove much more difficult to defend once those other offshore islands were lost.



Britain's Offshore Island

LEASED TERRITORY

Lease expires 1997, includes 355 square miles of islands and mainland

PERMANENT BRITISH TERRITORY

Ceded by China in 1842 and 1860; includes Hong Kong Island and Kowloon Peninsula, total area 35.5 square miles

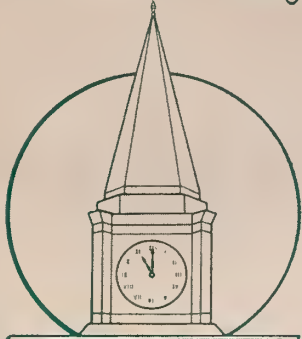
HONG KONG TO THE CHINESE MAINLAND:

1 mile

HONG KONG TO LONDON:

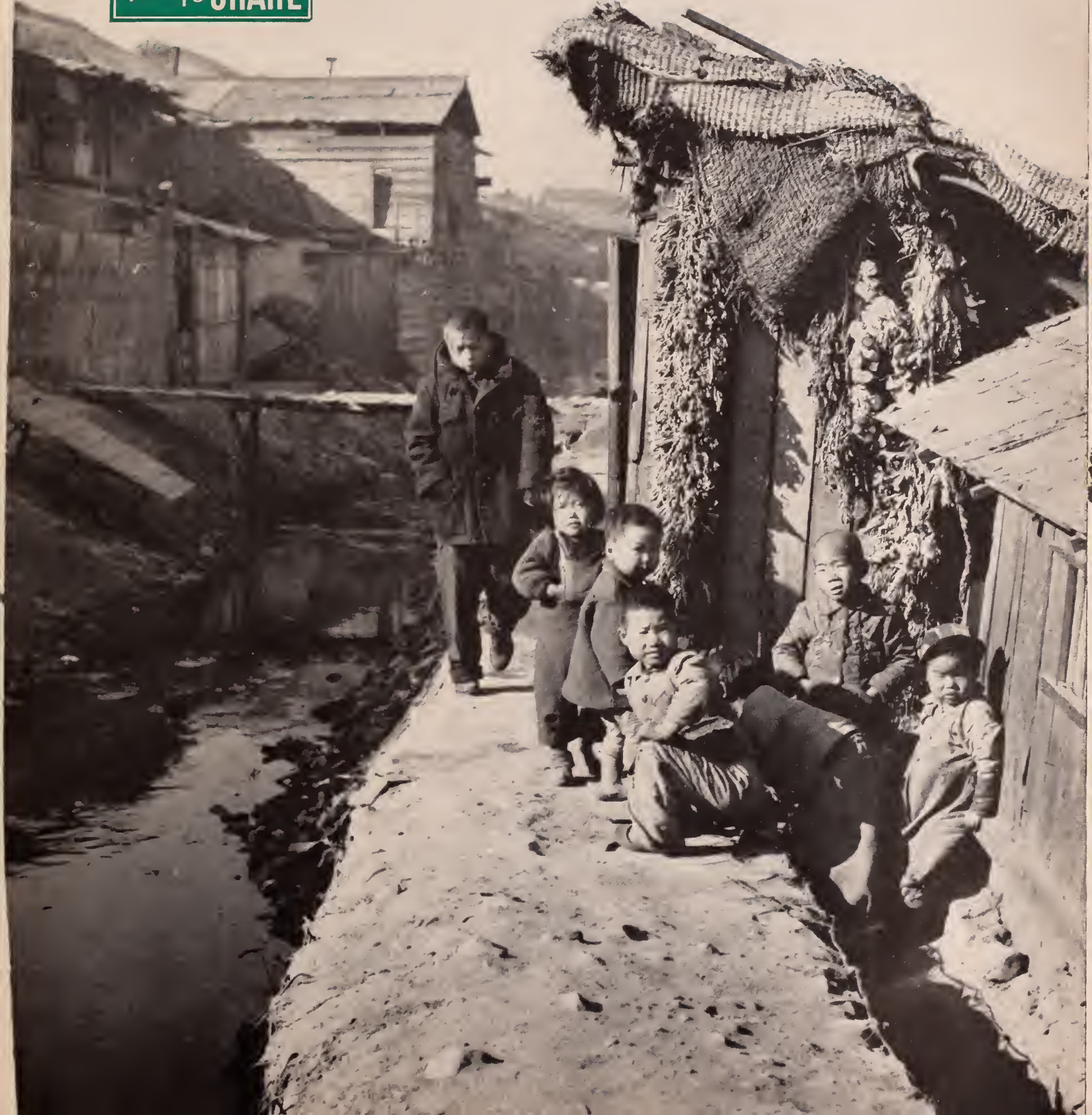
11,000 miles by sea
6,000 miles by air

One Great Hour of Sharing



Time to SHARE

A WALK



Your Opinion Does Count

A NEW program of assistance for disabled veterans was recently inaugurated in Canada, providing needed help for a significant group of men and women who have served in that nation's armed forces. The program represents a reversal in attitude and policy on the part of the Canadian government. This happened because one person, in this case a young woman, wrote a timely and persuasive letter to the premier of Canada, Mr. Louis Stephen St. Laurent.

What can one person do?

A great many people in the United States seem to think that their views on national policies simply do not count, especially in the field of foreign affairs.

We often hear someone say, "What I think about our government's policies does not matter. If I should sit down and write a letter to Washington, who would read it? What good would it do?"

Or we hear someone say, "Foreign policy is too complicated and big for me. Leave it to the experts. Isn't that why we have them in Washington?"

Both of these attitudes, all too common among our citizens, reflect the notion that between elections people in the common walks of life can do virtually nothing to affect the course of national and world events.

Many Americans look back to the days of the town meeting when any citizen could stand up and have his say, knowing that his point of view would not be without effect in local, or even national, life. The system had its serious defects, but it gave to everyone a feeling that his opinion, if only he could get up and express it, really counted.

The town meeting is still a useful device for dealing with local matters in smaller communities. Precinct meetings of political organizations are its counterpart in a great many places. The machinery of democracy today is so complicated and vast, however, that most citizens are bound to feel far removed from decision-making centers of American life.

Public opinion does count

Secretary of State John Foster Dulles has pointed out that under our form of government, "the effectiveness of foreign policy depends in large measure upon public understanding and support of it."

Two or three times a year the Department of State invites representatives of civilian organizations to attend briefing and consultative conferences in Washington. Participating in these conferences are a great variety of educational, religious, and professional groups.

Delegated persons from nongovernmental organizations also attend weekly briefings with members of the United States delegation to the United Nations in New York during the meetings of the UN General Assembly every year. Recently, the Secretary of State appealed to civilian groups in America to study the United Nations Charter and to make recommendations concerning the possible review and revision of the charter in late 1955 or 1956.

The Department of State seems to be deadly serious in its desire to establish two-way communication with responsible groups of citizens throughout the country. The Secretary of State wants every citizen to feel that he can have a part in the forming of national policies as they relate to foreign affairs.

On writing to Washington

Do letters to congressmen and other persons connected

with the federal government ever count for anything?

Well, you can be sure they are read by someone and nearly always answered. The truth is that the letter that doesn't say much except to express a strong opinion about a current issue does not mean much, especially when it is one of several hundred or several thousand communications on the same subject which a senator or a representative or a department official receives in the same mail. For the same reason, petitions are generally regarded as an ineffective way to influence a course of government. Telegrams, too, which usually arrive in overflowing quantities, are viewed as a rather poor way to express individual points of view.

What is important and what really does count is a letter written by an individual to a person who holds a responsible position in government, in which the writer not only expresses an opinion but outlines his reasons and provides supporting data, thus showing that he knows something about the subject in question. Such letters often have direct influence on the formation of important policies.

Nearly every day during sessions of Congress, members of the Senate and House bodies "read into the record" helpful letters which they have received from their constituents. These letters are duly printed in full in the *Congressional Record* and are often noted by the press.

Our Christian duty

It would seem to be a matter of Christian responsibility for churchmen to do what they can to influence public policies, particularly in the field of foreign affairs, in support of our goals of peace and freedom.

Said the 1954 General Assembly: "It is a serious indictment against a great majority of church members that we have not given life and power to (the pronouncements of our Church) by making known our convictions, especially to our national policy makers and elected representatives. By our own default, a small but vocal minority that demands withdrawal from international cooperation has gained a disproportionate influence in our country. This trend must be reversed by Christian people who speak up strongly and bravely, urging cooperation for peace and insisting by work and deed that our national leaders help America to live up to her obligations of world leadership."

If you want something to write about, here is a very timely suggestion. During the fall a United Nations group sought to codify the legal principles on which the Nuremberg trials were based and to confirm them as a part of basic international law. Nuremberg was based on the idea that individuals can be charged with the crime of war. Our government through its U.N. representatives declared that it would not support the proposal of the U.N. group, thus reversing the position that made it possible for our country to participate in the trials and, incidentally, making "murderers" of the Americans who helped to bring about the execution of the German war criminals. It is highly in order for Christian citizens to write to the Department of State, to members of the Senate Foreign Relations Committee, to their own senators and representatives, urging that our government give its support to the codification of the Nuremberg principles as a long step in the establishment of international law, so essential to world order.

Here truly is something for us to get excited about as Christians and as citizens. But it is only one of many topics to which we can contribute constructively with paper, pen, a stamp, and some thought.

IN KOREA

"Daily

*in the predawn darkness,
thousands of Korea's Christians
follow the Master to the place of prayer"*

By Dorothy W. Kinsler

Dear Friends,

In my work as a missionary in Korea, I can't help feeling I walk today where Jesus walks in a land of poverty and loss, of suffering and despair, of sin and conflict.

When I tread the narrow, winding alleys that lead to a widows' home, I see the print of His foot upon the doorstep. In the shelter the women are working at three cotton machines. The air is thick with dust from the used quilts they are remaking, and it is cold from the open windows; but the women are warmed by the constant action of pushing the treadle. For these wives of men lost in the war, the battle goes on—a fight against poverty and sickness from malnutrition.

In the living quarters, a room warmed only by the sun on this November morning, is a group of sixteen women sitting on the floor at sewing machines making over old clothes to sell. Beside them are Bibles and hymnbooks, for before the day's work was begun, there was a time of prayer and fellowship with their Lord.

These are a few of the widows of the 400 Presbyterian pastors martyred by the Reds. With them in this warehouse-home are their seventy-four children. From tiny room to room I go, receiving the welcome of each family. In one case a single room is occupied by a family of eight, and this widow is trying to raise her children on the thirty cents a day she earns sewing. If she uses the money for fuel, there is no food. If she buys food, there is no fuel. In the faces of these women are lines made by years of suffering and hardship, but there is no despair. For them Rossetti's words have proved true:

*But Christ can give thee heart who
loveth thee:*

*Can set thee in eternal ecstasy
Of his great jubilee,*

*Can give thee dancing heart and shining
face,*

And lips filled full of grace

*And pleasures of the river and the
sea.*

Of Korea's 300,000 widows, some have found a shelter where Christ dwells, and their faces shine and their lips are full of his grace.

Wandering through the mission hospital, I look in at the women's ward. There, in the faces of the patients, I see the presence of the Christ. Upon one bed a two-year-old sits with his mother. The six-year-old brother stands close by. The mother's face is aglow with happiness—yet her life in a shack at the refugee center had not been fortunate. Since she was carried into the hospital after she had swallowed lye some weeks ago, she has been unable to eat normally, and in all probability she may never do so. Yet through the days and nights of suffering, in the loving ministry of the nurses and from the words of the evangelist, she has found the Lord and eagerly accepted him.

In the next bed the doctor is treating a young woman who, in trying to save her child from an on-rushing train, lost an arm and leg. There is a smile on her face and hope in her heart as she looks toward tomorrow and the birth of another child. In the same room I watched the feeble smile of a child of eight, hospitalized for months from severe burns caused by a plane accident. Can we doubt that Jesus walks here? I'm sure I saw him working with the skilled hands of the surgeon, and with the devoted lives of the nurses in their lowly tasks. I know he heard the cry of those in pain.

In the country I find my Lord walking in the clear air of the hillside among the autumn foliage. Six amputees are walking with him and their joy in his company is glowing and alive. These who had lain useless and without hope, after the bombs and grenades and fires had passed, were now returning from a "hike" over the countryside. Their new limbs made them men again. In the carpenter shop craftsmen fashion the legs and arms which will enable others, maimed as they are, to walk and work again. And as these carpenters work, they pray that they may be pleasing to the Master-Carpenter who works beside them. Outside the shop, I see a lad who in

sheer delight at his new-found freedom stretched out his two artificial arms and did a handspring.

On a bright, blue, Saturday morning I catch the sound of children's voices singing the hymns of the Church. From several directions they come marching through the city's streets to the athletic field where 4,000 youngsters are gathered. After a little, a girl of eleven leads the crowd in "Onward, Christian Soldiers." Voices ring out one at a time in prayers for forgiveness, for thanksgiving, for strength against the evil one. I remember one lad's prayer that humbled me. An orphan who possessed not a single solitary thing of his own prayed, "Lord Jesus, forgive me for being jealous of the other kids and the things they have." Later in the ceremony I looked again at the boy—thirteen years old—who was master of ceremonies. Could it be that he was the beggar who came two years ago, clad in black rags, with his tin can on his arm to gather scraps of food? Fresh from the filth and crime of a postwar city, there was not much future for the haggard little fellow then. Today, in confidence and faith he stood leading 4,000 children, 1,000 of them orphans like himself, in the pledge to follow daily the Lord Jesus Christ.

Daily in the predawn darkness—some finding their way by candlelight through the winding lanes and narrow alleys, others with flashlights on the big city streets—thousands of Korea's Christians follow the Master to the place of prayer. The place does not matter so much. For some refugees it is a tent or crude shelter roofed with east-off GI beer cans. For others it is an edifice of stone or brick. To all it is a fellowship where hearts are one in need, and the Lord Christ is in their midst in such reality they hear his cry:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Yes, Jesus walks today among his people in Korea, and they rejoice. For your prayers for them and for us who work with them, we are deeply grateful.

Sincerely,

DOROTHY W. KINSLER



"In the carpenter shop, craftsmen fashion the legs and arms which will enable others . . . to walk and work again."



"Six amputees . . . were now returning from a 'hike' over the countryside. Their new limbs made them men again."



War widows: ". . . before the day's work was begun there was a time of prayer and fellowship with their Lord."



"On a bright, blue Saturday morning I catch the sound of children's voices singing the hymns of the Church. From several directions they come marching through the city's streets to the athletic field where 4,000 youngsters are gathered."

Report on Japan and Korea

By Eugene Carson Blake

WHEN you travel 20,000 miles in a little over 21 days, you can hardly be expected to produce a very thorough report or evaluation of what you have seen. Add to the distance traveled thirty or forty addresses or sermons given, and it is clear that relatively little time is left to listen and to ponder.

Nevertheless there may be some value in my attempting to set down a few reflections on the Christmas trip to Japan and Korea which I made on behalf of the National Council of Churches, primarily to young Americans in uniform, but bearing greetings also to the leaders of the Christian councils of the countries visited.

The days just before Christmas were especially full. Eight preaching services scattered over 50 to 100 miles was the heaviest day, made possible only by helicopter and split-second scheduling. The services in themselves seemed to the preacher, and I believe to the officers and men, entirely worth while. I preached straightforward sermons on the meaning of Christmas, in the belief that soldiers are men in uniform and not a different species.

Personal Messages Brought Back

I brought back with me several thousand cards which I had distributed and which those in the service filled out, if they wished, with the name and address of family, pastor or friend at home. On the cards was a prayer we had used in the service and a place for a personal message. When I returned I sent these, with a covering letter, to the persons named, and I am now receiving notes of appreciation from some of those who received the personal messages.

I am very sure of the importance of churches' keeping in touch with their members in uniform. I am inclined to believe that when the shooting stopped in Korea, some of our churches stopped writing to their men—and of course some had never even started. This is dangerous not only for the young men themselves, who need every home tie possible, but also for the churches, which are going to need these men in their life later when they have returned.

The night before one of the busy days planned to be spent with the marine division on the front lines in Korea, word came that the appointment with President Rhee which I had been attempting to arrange was set for the next morning at 11:30. Arrangements were made by telephone. Omitting one of the five services scheduled, I was flown down to Seoul and back by helicopter, leaving the schedule at 10:30 a.m. and picking it up just two hours later—having spent 20 to 25 minutes with President Rhee in the drawing room of his home in Seoul.

I had been particularly anxious to meet him, for I knew that he had somehow been given false impressions about the councils of churches—that they were not clearly anti-communist. My letters of introduction were such that I was received most cordially despite my title as the president of a council of churches. In the course of the conversation President Rhee gave me opportunity to say to him: "Mr. President, it has been our experience in Europe and the

Americas that when there are strong and free Protestant churches, communism is not only resisted, it is defeated."

President Rhee graciously accepted a copy of the Revised Standard Version New Testament, which I inscribed for him. He consented that pictures be taken of the presentation, and showed that he fully knew what he was doing by asking: "This is the new translation?"

Morale and Morals

The first question I am usually asked here at home is about the morale of the American troops. While it is true that all without exception are counting the days or months until it is time to come home, it appeared to me that morale was generally good. The delay in providing adequate housing for dependents in Okinawa and Japan is a negative factor. In Korea, where no dependents are allowed, morale seems to be better than in the rear areas.

"How about morals?" is another regular question. If you remember that the military forces are made up of a cross section of Americans, not all of whom would be apt to live by a very high moral standard at home, I would say that on the whole conditions were no worse than you would have to expect. Much depends on the character of the commanding officers, and with few exceptions I found the commanders concerned and ably interested in all the problems confronting their men.

But at best the relationships of relatively wealthy foreign soldiers with the people of any country will create frictions and resentments. These resentments have been counterbalanced to a considerable extent in Korea by the generous charity of many soldiers to orphanages, schools and churches.

Strategy for the Missionary

This leads me to an observation about the new situation in which our missionary representatives now find themselves. In numbers they are and will be overwhelmed by the military. The first and natural tendency of the American missionary is to try to identify himself with the people he is serving and to divorce himself from the soldier, who in many instances will not have a Christian influence in his contacts with the nationals of the occupied country.

I am inclined to think that this natural reaction of the missionary is the wrong way to meet the very real problem that American troops in great numbers inevitably pose. I believe that the only way to avoid an overwhelming negative result from the presence of our troops is for the missionaries to establish sufficient contacts with the chaplains so that the Christian soldier is given an opportunity to become a part-time missionary himself. Incidentally, I am sure this is the best thing that could happen to the soldier. I am suggesting that it is a counsel of despair to suppose that the Christian missionary *can* sufficiently divorce himself from American troops not to have their bad behavior affect adversely his influence in the churches that he serves. The only way to counteract the effect of a certain amount

of uncontrollable bad behavior by American soldiers is to organize Christians in uniform to make a positive Christian pattern of relationship with the churches in Japan and Korea.

The most sensitive of the missionaries see this need. All must come to realize that the only successful way to meet a bad situation is to use it for good—not to pretend or futilely wish it did not exist.

BOOKS

Theologian as Poet

EDEN TWO-WAY. *By Chad Walsh. Harper, \$2.50.*

WHEN the publishing theologian turns to poetry, one is permitted a qualm about the beauty of such song as may come from him. When the popularizer of the very popular C. S. Lewis takes to poetry, one might worry about the depth of the wellsprings of his art. When a teacher breaks into verse, one does wonder how free his imagination and invention can be. When a book of poetry begins on the front of its dust jacket with an essay on the poetic vision, one fears for the bookishness of what lies inside.

In this case, though, every qualm, worry, and wonderment is beside the point. Chad Walsh is a real poet. That his art is self-conscious enough to articulate its own rationale, does not inhibit the lilt and flow of his song. The lines move, the ideas move; it will be a sluggish reader who does not move with them.

"Poetry is not religion. But it is a cogitate quest. The poet knows that the world revealed by the camera is the one-tenth of an iceberg above water. Like the mystic, he sensibly spends his life learning to swim under water, as deep as his natural lungs will permit. This is a serious but not a solemn activity. Like most important endeavors, it is best pursued with inner gaiety." The inner gaiety is in the poetry all right. It gives a charm to page after page that ought to appeal to all. The discerning, compassionate humor of "Public Figure," about a Big Wheel who gets to talk like one; of "Spiritual Biography," about the kinship of humor and humility; of "They Walk Under Ladders," about the lackluster tedium of our so sensible days; and many, many others exteriorize the inner gaiety.

Individual lines do it in other poems. Lines like

Our days, like sodden Cheerios, hang on a string.

Lord have mercy upon us

have possibilities as modern symbols. There is health in Walsh's laughter at his choir boys chanting "what Gregory composed for Anglicans." And comic aptness in

Matter, I know from Reader's Digest science, Is energy in a gregarious state.

And funny precision in

In paradise you eat fruit, write poetry, make love, and say your prayers, Four activities, and almost the only four, that are self-validating.

There is something for everybody, then, but readers who share the poet's theological concern will get most from the poetry. There are stoppers all the way through it:

One cannot buy cosmology and fail
To find attached some clauses in fine print.

Or

And the experts have tried to persuade me
that fewer clothes or a semester of
semantics would cleanse me

Of the illusion of guilt.

But if my guilt is illusion,

I am illusion . . .

From the day of my birth the Siamese twin
of my guilt has shared my heart and
lungs.

How about lines like

Existence is a verb and not a noun

And

. . . sins so subtle when confessed
They rang like virtues.

Theological sophistication is put to rhyme and rhythm. On the subject of community:

We is not found by multiplying *I*'s.

On agape and eros a 23-sonnet sequence called "Eros and Agape"—significant inversion. On Karl Barth's famous T-square symbol there is a whole poem, "The Vertical Moment." And speaking of contemporary symbols, there is a sharp one in the sonnet sequence just mentioned (no. 5):

Hitchhikers are justified by faith through grace.

They do not work their way but wait their way

To the heavenly city. And the race
Is not always to the thumbs at break of day.
Many a thumb, at eventide extended,
Outdistances the prudent morning thumb.
This, in strict justice, cannot be defended,
But drivers deal the law of Kingdom Come.

Felicities abound. Especially beautiful are certain lines descriptive of nature. On the seasons, for instance:

The procession of the borning leaf, the green leaf, the bleeding leaf, the fallen.

Or again:

The air aslant with almost rain.

The poet is rarely obscure, but he knows the value of mystery and oblique suggestion. Over and over again, in his words, he "offers his discovery, not as a detailed ordnance map with every woodshed in place, but as a cluster of hints, goods and lures, inviting the reader to a companion voyage of exploration." From the same poetic currents he has taken an apprecia-

tion of the power of allusion. An allusion to the high-priest of allusion gets by:

This is the way

The world ends. Not with a bang but a simper.

Infelicities crop up, too. By and large the love poetry does not come off. With one or two splendid exceptions, either its virility is overly insisted so devotion becomes derring-do, or it lapses into *Ladies' Home Journal* loveliness. The lover is either too vigorously marauding, or *plaiting* a few too many daisies for the beloved's hair. More disconcerting than that, however, is a tendency to let poetic flights land flat-footed. I thought there was quite a thud in a last line like

Oh God, why do you wait,
Infinite sponge, draining my finite hate?

But what if every poem does not quite pan out? They all communicate an interesting Christian whose range is from smart toward smarty, but who cannot be dull. He is standard academician—square-dances, shops at Sears, plays the alto recorder—but there is nothing standard about his intuition or his invention. These are poems you want to read to people, with a few you want to read *at* people. Above all, it is poetry that gets through. Preachers, please note for use.

THEODORE A. GILL.

Poet as Theologian

FAITH AND BEHAVIOR. *By Chad Walsh and Eric Montizambert. Morehouse-Gorham, \$2.75.*

THE BELOIT POET joins forces with the warden of San Francisco's School of the Prophets to turn out this question-and-answer treatment of Christian ethics. The main body of the book is given to the "many mansions of Christian morality." The questions that every minister or chaplain or teacher will recognize as perennial are organized in sections about "Friends and Enemies," "Male and Female," "Under One Roof," "Daily Bread," "The Web of Humanity," et cetera.

The answers supplied are generally the broad, informed wisdom of Christians of good will and good sense. Extremists might not be impressed. Free-hand moralists would be irked by the scriptural-churchly context of the deliberations. Puritans, biblicists and absolutists (the authors lump these three categories together and call the resultant mess the "typical protestant") will probably be as horrified as expected by what

136 Yun Chi Dong
Seoul, Korea
May 9, 1955

Dear Friends:

Are we in a mess! The house is finally being painted all over, inside and out. Nobody knows where anything is. Almost all the other houses were done last fall, but by the time they got around to ours, the cold winter weather had set in and we put the remaining two houses off until spring. The houses have not been properly repaired or gone over for 14 years, during which time they have been occupied by the Japanese and then by the Army and have gone through two wars. It's a wonder they're still here! The oversight of repair work in Seoul falls on me, and there has been a lot of this, this year.

We have just had a team of three movie men from the Stewardship and Promotion office of our Church, in the States, who are making a movie on the work of the Presbyterian Church in India, Korea and the U.S., which many of you will be seeing, a year from now. One of the three is staying with us and we get a blow-by-blow report on what they have shot each day. They are centering the Korea sequence on the commissioning, at the recent General Assembly meeting in Seoul, of the two new missionary couples of the Korean Church to Thailand (Siam.) Also the return of the wife and family of Rev. Lee Tai Yung, missionary of the Korean Church to China for the past 33 years. The China field is, of course, shut off by the present political situation. You may not have known, or have forgotten, that the Korean Presbyterian Church has maintained three couples and a single woman in China since 1912, the year when the General Assembly of the Korean Presbyterian Church was organized. When the Communists tookover there, Mr. Lee was able to get out with one of his daughters, but his wife and the other four girls were left behind. They have just reached Korea via Hong-kong. I attended the welcoming service for them at the Central Church (Dad's old church) and heard Mrs. Lee's very moving story of how God opened the way for them to reach freedom.

The teaching work goes on though this is a new school year for everything now. The Bible Institute term began in March and I have been teaching Leviticus and Hebrews--having just finished teaching it in the seminary. For the new term of seminary I have two one-hour courses on the Pastoral Epistles and on Doctrinal Preaching. This latter has taken a lot of preparation, since no books exist on the subject, even in English. It is an elective course and only 55 seem to be enrolled for it, though the rest of the 90 seniors are all sitting in on it, perhaps for lack of anywhere else to sit that hour!

Language School has also started up again for the two months' spring term. I taught last fall, but not in the winter term. This time I have two hours each afternoon, four courses.

For one week in March, I led a series of five evening services for a church across the river which meets in a tent, making it a Bible study on I Corinthians. I had a similar series for another church last fall. Sundays, as usual, have been spent mostly in visiting the country congregations, some of which are cared for by seminary students. I have been trying to get some at each place to enroll in the New Testament Correspondence Course. It is a guide for personal Bible study which has thousands of graduates. It divides the N.T. into 12 sections with 50 questions on each section. The student hunts his answers out of the Bible, writes them out and sends them in. When he finishes the whole course, he takes an exam before his pastor, and his diploma is then awarded in the morning church service. There is also an O.T. course in 20 sections.

Speaking of the special services reminds me that on the final evening, we had the band from a nearby orphanage playing for us. It was mostly a rhythm band but two accordians carried the tune for them. I was especially intrigued by the sturdy ten-year-old who stood at attention in front of me with his cymbals at his side until the split second when he was supposed to bang them, when he came in and hit the beat like a professional!

On book work, there have been some articles written for the Christian Home magazine and my quarterly contribution on Biblical Archaeology for the Theological Review. Dad's "Pastoral Theology" has gone to press, also Donald Miller's "Conqueror in Chains"--an excellent life of Paul for young people in story form. And my own simple book on Bible Geography and a translation of a fine little book, "The Christian's God". We are in the process of getting Soltau's little book for new Christians ready for press. My New Testament Introduction hasn't made much progress, for lack of time. I got it up to Colossians over a month ago, but there it sits. I hope I can finish it on vacation this summer. We're building a one-room-and-kitchen place to get away to for vacation, the one room being about enough to sleep and eat and work in. Hope we stay solvent as a result, but it is impossible to get my literary work done here in town, with the pressure of things. Thus our vacation will be planned to enable us to get away and do it. .

I wrote that Dr. Laubach was expected out for a special Literacy campaign. The visit failed to come off, but Mr. Gray, who has worked with him is here now. He feels, as I do, that the Literacy work should be carried on through the churches. In pre-war days, the unwritten rule was that no one was to be baptized unless he was able to read his Bible. The upset condition of things seems to have somewhat relaxed that rule and we feel we should work through the seminaries and Bible Institutes and church leaders to get the "rule" back into force. Knowing how to read doesn't save anyone, but the ability to read the Bible will go a long way toward making one a better Christian and a more useful person in the church. It will also have important effects on his life as a citizen. An ignorant church is no great credit to the Lord.

The radio station is doing good work and extending its ministry. Effort is being made to get small sets, re-tuned to HLKY, to be placed in the villages and the city jail. They are battery sets and cost \$25. I'm still doing my monthly organ program. I also played for the dedication of the reconditioned Hammond organ that Bob Pierce donated to Yung Nak Church, and for the seminary commencement. The most unusual item in this was the giving of a diploma to a student whose father was a minister and whose son was a minister and who had come to the seminary to become a minister, also! He was given quite a hand.

The latest committee has been the Bible Society building committee. The old Bible House was completely destroyed at the time of the invasion and work has been carried on in a tiny frame building up a side alley which everyone gets lost trying to find. We hope that before the end of the year there will be a more adequate structure ready for use on the old site, right on the main street in the center of town. The New Testament Study Group has been meeting monthly. I've had to miss a couple of meetings, but they seem to be making progress and a formally appointed revision committee should be named before long to start work on the New Testament revision. The recent publication of the new Colloquial Japanese New Testament has given an added impetus to our project here. I hope we may be able to make as good and as readable a version for Korea. I've been reviewing my Greek, to be of some use on this, though time is at a premium.

The weekly high school group that meets at our house has been most interesting. When they made their constitution last year, they stipulated that it was to be for

high school students only; so when two of their members graduated from high school in March, they had a special farewell program to "graduate" them. They asked Gene to come once, and give them a talk on what a Christian wife and mother does. Another time, they had a debate on coeducation. Easter weekend, they asked me to talk to them on the meaning of Easter, and then they asked me questions for over half an hour. This is all carried on in English, remember. The first of the year, I told them that I thought they ought to do more than talk English. Since it was a Christian group, they should have some Bible reading and prayer (though I have always closed their meeting with prayer). Now they have one of their number lead in prayer (in English) and another read a passage of Scripture, and then I give a five minute devotional comment on it. I'm suggesting that they let me give them a series of talks on Christian themes, as I did for Easter, and let them ask me questions afterwards. It will keep them from running around in verbal circles and get some things discussed that I think they need some information on.

Gene has been teaching three afternoons a week in the Seoul Foreign School--for the English-speaking children in town. I substituted for her two afternoons when she was sick. Next fall we will have at least one year of high school to teach, and she will probably be teaching Latin also. She had good practice, teaching Bob and the girls.

Her relief work is lighter now than during the winter. A seminary student came in this morning for clothing to take out to his church. By the end of the winter we had the bottom of the barrel pretty well scraped and had to tell people to wait until packages of relief clothing came in the mail from someone. A letter today asked whether they should send relief clothing direct to us or through Church World Service. I hate to say. The cost of sending direct is quite high. It is considerably cheaper through Church World Service. On the other hand, Church World Service passes on rather little to us; so don't labor under the delusion that CWS is taking care of us, in any real sense. It is still true that we are largely dependent on what comes direct.

This past winter was a bitterly cold one and there was a lot of misery around us. There were a number of young leper men who came for help, and one leper woman with two little girls. There were also numerous calls for medical aid, fuel, rent, food and so on. Then, come spring, the new term in all the schools brought a spate of fine young people who needed help in paying their school expenses--a music student, son of a martyred pastor; a normal student, daughter of a pastor whose wife recently died leaving him with four younger children to care for on a slim salary; several seminary students, a Bible Institute student, and so on. It's run up quite a total. A couple of months ago, however, I had a lovely letter of thanks from a young woman whom we sent to the leper colony years ago when she was in her teens. She had been discharged as cured, later married and has a family, and had just heard that we were back in Korea and wrote to thank us for making all this possible for her. The young artist we helped a year ago seems to be on his feet now.

Doh is a busy man these days. He has been looking after a baby rabbit we recently acquired and is hoping to get a dog. A boy is hardly complete without a dog. The girls are doing well at Whitworth College and Bob at Macalester. He has just surprised and delighted us all by announcing his engagement to Janet Agnew, whom we knew on furlough and heartily approve of. It doesn't seem so long since we were at the same stage!

Be sure to make a note--written!--of the address at the head of this letter. Any letters to the old APC address will be returned undeliverable. Postage is 8¢ ordinary mail or 25¢ airmail. Or use the 10¢ airmail international folders, though you can't enclose anything in them. Write often! We'll be glad to hear from you.

Sincerely,

ALLEN D. CLARK

Dr. & Mrs. R. K. Smith
MS

March 21, 1955

Letter #55-4

Dear Friends of the Mission:

The following large number of actions have been taken by the Board at its meeting on February 21, 22.

Marriage of Miss Amy TeSelle and the Rev. Benjamin E. Sheldon

55-174 - Record was made of the marriage of Miss Amy TeSelle and the Rev. Benjamin E. Sheldon of the Korea Mission on December 23, 1954 at Seoul, Korea. The Board VOTED to place them on the salary of a married couple beginning as of the date of their marriage. The best wishes of the Board and staff are extended to Mr. and Mrs. Sheldon for their happiness and service together for the Master.

Change in Status of the Rev. Benjamin E. Sheldon

55-100 - Upon the request of the Korea Mission and the Field Representative for Korea, the Board VOTED to change the status of the Rev. Benjamin E. Sheldon from that of a Special Term Missionary on designated support outside the budget to that of a Regular Missionary within the guaranteed minimum for Korea, as of January 1, 1955. It is understood that the support for Mr. and Mrs. Sheldon was included in the estimates for 1955.

Loan to Korea of Services of Mr. Roy L. Creighton

55-162 - Upon the request of the Cooperating Board for Christian Education in Chosen, Inc., the Board VOTED to loan Mr. Roy L. Creighton, China missionary now serving in the Board offices, to the Boards of Directors of Chosun Christian University and Severance Union Medical School and Hospital, as architectural consultant in connection with the rehabilitation and construction program of these two institutions, for a period of at least four months beginning February 18, 1955, with the understanding that Mr. Creighton may well be able to serve as consultant to other Presbyterian projects in Korea. It is understood that Mr. and Mrs. Creighton will continue on Presbyterian Foreign Board support, Mr. Creighton drawing the Korea salary for a single missionary and Mrs. Creighton drawing two-thirds of the furlough salary of a married couple, in accordance with Manual Article 151. It is further understood that Mr. Creighton's travel to and from Korea and other expenses in connection with his assignment are to be negotiated between the Cooperating Board for Christian Education in Chosen and the Presbyterian Foreign Board in accordance with the division of his responsibilities.

Extension of Furlough of Miss Minnie C. Davie

55-175 - Because of the difficulty in getting a sailing for Korea for Miss Minnie C. Davie of the Korea Mission, the Board VOTED to extend her furlough with salary, allowances, and pension from January 1, 1955 until February 18, 1955 or until date of sailing.

-2-

Extension of Furlough of the Rev. and Mrs. William B. Lyon

55-176 - Pursuant to Board action #54-3290 and in order to assist the Rev. and Mrs. William B. Lyon of the Korea Mission in their relocation in the United States the last of March, the Board VOTED to extend their furlough from February 28, 1955 to March 31, 1955, with salary, allowances and pension, with the understanding that this amount will be charged to the 1955 Missionary Maintenance Contingent Fund.

Pension Payments for Dr. Samuel H. Moffett

55-177 - The Board VOTED to make payments to the Board of Pensions on behalf of Dr. Samuel H. Moffett of the Korea Mission on the basis of a single missionary's salary beginning February 1, 1955.

Customs Duty for Missionaries Returning to Korea

55-179 - Upon the recommendation of the Board's treasurer in Korea, the Board VOTED to make available to missionaries returning to Korea after furlough, who have lost their personal effects in the Korean war, the regular allowance of \$50. for customs duty which is usually given to new missionaries.

Scholarship Grant of \$3,000 to Mr. Tuk Yul Kim

55-123 - Upon the recommendation of the Executive Committee of the Korea Mission, and with the approval of the Portfolio Secretary for Korea, the Board VOTED to grant \$3,000. from the Korea Rehabilitation item for scholarships in the 1954 "One Great Hour of Sharing" Offering (B.A. #54-809) to Mr. Tuk Yul Kim of Taegu, Korea, for study in the United States in the field of Christian education.

Scholarship Grant of \$500 to a Korean Woman Student for Study at International Christian University

55-180 - The Board VOTED to transfer \$500. from the Women's Organizations' National Meeting Offering Fund designated for ecumenical scholarships to the office of the Field Representative in Korea to finance the study for one year of a Korean woman student at the International Christian University in Japan.

Grant of \$500 toward support of a National Missionary Program of Presbyterian Women of Korea

55-181 - The Board VOTED to grant \$500. from Women's Work Abroad toward the support of a national missionary program of Presbyterian Women of Korea, with the understanding that a subsequent grant may be necessary in the fall.

Taejon Designated as a Station of the Korea Mission

55-178 - Upon the request of the Executive Committee of the Korea Mission and with the concurrence of the Taejon Presbytery of the Korean Presbyterian Church, the Board VOTED to designate Taejon, Korea, as a station of the Korea Mission, this action being taken because of the growing importance of the Presbytery's work in that area and of the interdenominational projects related to the Presbytery at Taejon.

Foreign Board Supplement to the Pension of Miss Louise B. Hayes

55-80 - Record was made that Miss Louise B. Hayes, a missionary of the Board in Korea from 1922 to 1942 and who has been under the service of the National Board for the past twelve and one-half years, retired on October 24, 1954, the date of her 61st birthday. In view of her service and pursuant to Board actions #52-1100 and #53-12, it was noted that she is entitled to a retiring allowance as follows:

Board of Pensions	\$ 364.67
Board of Foreign Missions - Supplement	368.17
Board of National Missions - Supplement	<u>230.11</u>
	\$ 962.95

It is anticipated that when Miss Hayes reaches the age of 65 on October 24, 1958 she will be entitled to Social Security benefits, which will exceed the amount guaranteed her under the Board's regulations, and therefore, at that time there will be no further need of the Foreign Board supplement.

Memorial Minutes for Mrs. Samuel H. Moffett and Mrs. George H. Winn

"Under separate cover we are sending you a supply of the Memorial Minutes taken for Mrs. Moffett and Mrs. Winn for distribution to the missionaries on the field."

"I also want to report to you the following actions on the Closing of the Books, as of December 31, 1954:"

Additional Grants under Final Allocation of 1954 "One Great Hour of Sharing" Funds

54-1306 - In view of additional receipts from the 1954 "One Great Hour of Sharing" Offering, making a total of \$1,119,671.99 for the year, it was VOTED to make the following grants representing final allocation of all 1954 "One Great Hour of Sharing" funds:

Share Our Surplus	\$ 600.00
United Nations - International Children's Emergency	246.26
Arab Refugees - Relief work through the Mission	10,000.00
West Africa Rehabilitation	50.00
Philippines - Typhoon damage	3,500.00
Korea Rehabilitation	28,695.46
Korea - Rebuilding Waegwan Church	1,500.00
Bo Yook Wem Orphanage	150.00
Widows' Home, Seoul	295.00
Taegu Hospital - Building for orphans	<u>78.05</u>
Total	\$45,114.77

Grant of \$3,400 from Korea Rehabilitation for a Training Program for Needy Country Church Leaders

54-2349 - Upon the request of the Joint Cooperating Committee in Korea, it was VOTED to grant \$3,400. from Korea Rehabilitation Funds in the 1954 "One Great Hour of Sharing" Offering for a training program for one hundred needy country church leaders, such a program to provide education in animal husbandry and the supplying of animals to aid in their self-support.

Grant of \$16,000 from Korea Rehabilitation for Additional Repairs to Missionary Residences

54-1350 - Upon the request of the Executive Committee of the Korea Mission (KBA 54-62), it was VOTED to grant \$16,000. from Korea Rehabilitation Funds in the 1954 "One Great Hour of Sharing" Offering for additional repairs to missionary residences.

Grant of \$2,415.92 for a Hostel for Korean Students at Taegu,* Korea

54-1345 - \$2,415.92 was granted for a Hostel for Korean students, Taegu*, Korea, under the Rev. Edward Adams, (Projects Outside the Budget), from Elder Brother Gift of Seattle Presbyterial Society.

*Erroneously recorded. Should be Seoul. E.A.

Grant of \$1,000 for a Hostel for Korean Students at Tokyo, Japan

54-1346 - \$1,000. was granted for a Hostel for Korean students, Tokyo, Japan, under the Rev. George Adams, (Projects Outside the Budget), from Elizabeth Babcock, Neenah, Wisconsin.

Grant of \$100 for Bells for Churches in Andong Station

54-1348 - \$100. was granted for bells for one or more churches, (Projects Outside the Budget), Andong Station, Korea Mission, from the Rev. Gardner L. Winn, the Rev. Allen R. Winn and Mrs. Ruth Winn as a memorial for their parents, the Rev. and Mrs. Rodger Earl Winn.

The following actions of more general interest not directly concerning the mission you will want to know about.

Confession of Faith of the Nippon Kirisuto Kyodan

55-69 - The Board noted the adoption of "The Confession of faith of the Nippon Kirisuto Kyodan" at the General Assembly of the United Church of Japan, held October 26 to 29, 1954 as follows:

"We believe and confess:

The Old and New Testaments, inspired of God testify to Christ, reveal the truth of the Gospel, and are the sole canon that the Church should depend upon. Thus the Holy Bible, being the Word of God, by the Holy Spirit gives us perfect knowledge of God and Salvation, and is the unerring standard of faith and life.

The One God, revealed by the Lord Jesus Christ, and testified to be in the Holy Scripture, being Father, Son and Holy Spirit, is the triune God. The Son, who became man for the salvation of us sinners, was crucified and made our redemption by offering Himself to God as the perfect sacrifice once for all.

By His grace God chooses us and justifies us, forgiving our sins only through faith in Christ. In this unchangeable grace the Holy Spirit accomplishes His work by sanctifying us and making us bear the fruits of righteousness.

The Church is the Body of Christ the Lord, and is the congregation of those who are called by grace. The Church maintains public worship, preaches the Gospel aright, administers the sacraments of Baptism and the Lord's Supper, and being diligent in works of love, waits for the coming again of the Lord.

Thus believing, we join the saints of ages to confess the Apostles' Creed.

(Here the Apostles' Creed follows)"

The Board rejoices in this expression of faith by the United Church of Christ in Japan and assures the Church that such expressions are an inspiration to all the churches across the world, as we pursue together our common purpose as servants of Jesus Christ.

Participation of United Christian Missionary Society

55-70 - The Board noted with appreciation the action of the United Christian Missionary Society in becoming a full acting participant of both the Interboard Committee for Christian Work in Japan and the Consultative Committee for the Philippines. This action followed the report of a friendly deputation which visited both countries on the part of the Disciples of Christ and which recommended the full integration of all their work in Japan and the Philippines in the United Churches of both countries and full participation in the interdenominational committees in the United States related to the United Churches on the field.

Change of Name of the Board

55-32 - Pursuant to the divergent views expressed in the discussion of the change of the Board name, the Board voted to request the Administrative Council to circulate bi-weekly among the members of the Board any suggestions received by the General Secretary from individual members of the Board, in preparation for the final vote which is to be taken at the April Board meeting for recommendation to the General Assembly.

Report by Dr. Sam H. Franklin on Study Fellowship

Dr. Sam H. Franklin, Director of the Board's Study Fellowship, on Monday evening reported on his return from Japan by way of Korea, Hong Kong, the Philippines, Thailand, India and Switzerland for the purpose of conferring with national Christians and missionaries as to the idea of the study fellowship as contemplated by the Board and the relevancy of certain missionary relationships and situations on the field. Dr. Franklin continued to point out key emphases in the study fellowship. It will not be an "academic exercise in a monastic retreat" but a community where "the church's life and thought are present in action." The Board requested that Dr. Franklin's report be circulated among its members.

Overseas Visit of Miss Mae Ross Taylor and Miss Alice V. McGuire

55-62 - Pursuant to the action of the Executive Committee of Policy and Methods at the meeting on January 17, 1955, authorizing an overseas journey in 1955 for Miss Mae Ross Taylor and Miss Alice V. McGuire, the Board voted to approve Miss Taylor and Miss McGuire visiting Thailand, Japan, Korea, the Philippines and Hong Kong from the middle of April 1955 to June 1955.

Election of Dr. Theodore F. Romig as Secretary for Ecumenical Personnel

55-118 The following actions taken by the Board in Executive Session were announced:

1. In view of changing opportunities of the New Day in our ecumenical relations, the Board voted to change the title of the Secretary of Missionary Personnel to the Secretary of Ecumenical Personnel. The responsibilities of the office will include not only the selection of Missionaries and Fraternal Workers under the direct support of the Board, but also relations with all ecumenical personnel with whom the Board cooperates. In this enlarged service, it is recognized that the Secretary for Ecumenical Personnel, as a member of the Executive Staff, will share in the policy making program of the Board.
2. The Board voted to elect the Rev. Theodore F. Romig, D.D. Secretary for Ecumenical Personnel of the Board as of June 1, 1955.

Participation of Board in Presbyterian Conference in Latin America

55-46 In view of the report of Dr. W.S. Rycroft on the preparatory conference in Mexico wherein it was agreed that the Latin America Presbyterian churches are calling the First Presbyterian Conference in Latin America in Brazil the latter part of July 1955, for the purpose of studying the common problems and opportunities of the church in Latin America and to make recommendations to the churches and the Boards regarding a continental strategy, the Board voted to accept the invitation of the Preliminary Conference of the Presbyterian churches held in Mexico November 23-26, 1954 and to participate in this conference, and further voted to appoint Dr. J.G. Smith, Dr. W.S. Rycroft and Dr. Richard H. Baird as the Board representatives.

Overseas Students Invited to Meeting of National Council of Presbyterian Men

55-124 The Board voted to invite the following overseas students to attend the Eastern Area meeting of the National Council of Presbyterian Men in New York City, February 25, 26, 27, 1955, the charge to be against the account indicated:

.... Mr. Morimichi Watanabe	Japan	Foreign Student Contingent
Mr. Dong Goun Hong	Korea	Foreign Student Account
Mr. Sang Kun Lee	"	" " "
Mr. Paul Myung	"	" " "
Mr. Sang Nok Park	"	" " "

55-125 The Board voted to invite the following overseas students to attend the Seventh Annual Meeting of the National Council of Presbyterian Men in Chicago, March 18, 19, 20, 1955, the charge to be against the account indicated:

.... Mr. John Paik	Korea	Foreign Student Contingent.....
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Amendments to the Manual

55-29 The Board voted to give final approval to the proposal received at the November 15, 16, 1954 meeting of the Board that Manual Article 191 (b) with regard to regular furloughs be amended by deleting the words "is suspended, and," the new Article to read:

191 b. Regular Furlough

Subsequent optional furloughs taken ^{after} varying terms of service are provided for in most of the Mission fields: (1) longer terms of service with 12 months' furlough; (2) shorter terms of service with corresponding shorter furloughs. These latter were formerly called "special furloughs" but are now regular furloughs. It is understood that in the year that the missionary's regular furlough is due, the annual field vacation may not be added to the regular furlough period either at the beginning or at the end.

55-30 The Board voted to give final approval to the proposal received at the November 15, 16, 1954 meeting of the Board that Manual Article 152 (2) with regard to the basic field salary of a single missionary be amended by deleting the phrase, "An increase up to 60% of the local currency portion of the salary" and substituting "An increase up to 55% of the salary," the new Article to read:

The basic field salary of a single missionary is 50% of the basic salary of a missionary couple. An increase up to 55% of the salary may be granted by the Mission or responsible field organization for any single missionary maintaining a separate establishment.

Social Security and Service Pension Plan

55-39 The Board voted that in view of the recent change in Social Security laws allowing ordained people to enroll as "self-employed", and pursuant to Board action #54-1106, to assist ordained missionaries and fraternal workers to enroll in Social Security and unordained missionaries and fraternal workers to participate in the Service Pension Plan on a 100% basis by making the following adjustments in field salaries and home allowance:

<u>Ordained</u>			
Married	-	increase per year	\$60.
Single	-	" " "	36.
<u>Unordained</u>			
Married	-	increase per year	40.
Single	-	" " "	24.

This is to be effective January 1, 1955.

You will be interested to know that Mr. Creighton has already arrived on the field; in fact, has been at work for over two weeks and has helped the army to make out the list of materials in time for a March 15 deadline which apparently was quite a stupendous task.

Also, you will all be interested to notice that the generous rehabilitation appropriation has been further augmented by this large figure of over \$25,000. This is especially interesting and indicative of how the Lord leads because at the last Executive Committee meeting we made requests for a much larger sum than this a part of which we thought would have to wait the raising of fresh funds before they could be filled. Quite a few of these items have now been made available because of this added income.

You will also be interested to know that we are expecting two visitors from the Board: Miss Mae Ross Taylor and Miss Alice McQuire. Their primary purpose is to collect material for Board publicity. Miss Taylor is now Secretary in the area of Special Gifts and Miss McQuire is Eastern Area Secretary for Womens Work. Their dates for Korea are April 30 to May 9. The following schedule is suggested:

Arrive April 30
Monday, May 2 to Taegu
Wednesday, May 4 P.M. to Andong
Thursday, May 5 P.M. to Taegu
Friday, May 6 to Taejon
Saturday, May 7 to Seoul
Monday, May 9 to Japan

Changes may have to be made at the eleventh hour but we will try as far as possible to adhere to this. We will try to have them accompanied by one missionary. The purpose of their visit perhaps can be explained in the words of Dr. Smith who has announced their coming. He says that "both of them are continuously interpreting the work of the Board to the churches and individuals here in the United States. It has been the custom of the Board to give such people ample opportunity to familiarize themselves with the work abroad so that there may be a reality about their presentation. I am sure that all of you realize the value of such experiences."

In the limited time allowed for Korea, of course, they cannot see everything so that each station must use their judgment as to the best schedule to plan. They will want to see, I am sure, typical institutions, churches, widows homes, orphanages, Bible Institutes, schools, and hospitals. Perhaps a get-together with Koreans should be arranged. If so, I would suggest that you plan on their meeting particular interesting people with interesting stories to tell of their Christian experiences and guide their conversation along that line. They are not out here to discuss problems per se or to receive long lists of financial requests but to get the feel of our work and a background of human interest to enable them to make strong appeals in the churches. I am sure they will not let Chungju Station suffer for inability to get there. Their trip to Andong is to represent Chungju as well as Andong as a typical smaller station. I did not make this choice - its by request.

Sincerely,

Edward Adams

Edward Adams

EA:mas



OVERSEAS FIELDS OF SERVICE

- THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA (UP)
- THE PRESBYTERIAN CHURCH IN THE UNITED STATES (US)
- THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA (USA)
- COUNTRIES WITH MISSIONARIES (Yellow)
- COUNTRIES SERVED THROUGH FRATERNAL WORKERS AND THE WORLD COUNCIL OF CHURCHES (Light Yellow)
- ORGANIZED NATIONAL CHURCH (Light Blue)

LATIN AMERICA		EUROPE		AFRICA		MIDDLE EAST		SOUTHERN ASIA		FAR EAST		
Number of Missionaries		Countries in which missionaries or fraternal workers render interchurch service		(EXCLUDING EGYPT)		Number of Missionaries		Number of Missionaries		Number of Missionaries		
U.S.	U.S.A.	U.S.	U.S.A.	U.P.	U.S. U.S.A.	U.P.	U.S.A.	U.P.	U.S.A.	U.S.	U.S.A.	
	2	FRANCE	6	ANGLO-EGYPTIAN		EGYPT	78	INDIA	5	CHINA (INCLUDES WORK IN HONGKONG)	11*	65*
94	77	GERMANY	4	SUDAN	62	IRAN	71	NORTH INDIA	78	FORMOSA	20	6
	14	PORTUGAL	2	2	4	IRAQ	8	PUNJAB	54	INDONESIA		6
	41	SPAIN	2	BELGIAN CONGO	157	LEBANON	36	WESTERN INDIA	54	JAPAN	56	64
	2	SWITZERLAND (Headquarters Staff)	6	ETHIOPIA	25	SYRIA	13	GENERAL WORKERS	10	KOREA	48	73
	30	Other countries in which service projects are carried on by U.S.A. and U.S. churches either directly or through World Council of Churches: Austria, Belgium, Greece, Holland, Hungary, Italy, Yugoslavia, By U.S. Church: France, Germany, Spain.		FRENCH CAMEROON	114			PAKISTAN (WEST)	85	36	PHILIPPINES	63
	31			SPANISH GUINEA	2						THAILAND (SIAM)	67
	16											
	10											

*Some detained in U.S.



The Mexican Presbyterian Church, product of missionary work of several Presbyterian groups, is not ten years old but its ministry is active.



Amputees in Severance Hospital in Seoul, Korea read the Bible together. The Rehabilitation Projects in Seoul and Chunju are bringing new hope to thousands.



At Opon, Cebu in the Philippines a Sunday school class crowds the room of a church which was rebuilt by Presbyterians after the last war.



The joyful Easter message of the Christian Church is echoed by hundreds of choirs around the world as they, with the choir of Keelung Presbyterian Church in Formosa, sing "and He shall reign forever and ever."



In Iran the Chorondob Baby Clinic in Tobriz is concerned with maintaining the health of the well babies as well as healing the sick ones.



In Pakistan Presbyterian elders, composing the session of a village church, confer with visiting missionaries.



Mission hospitals in the Belgian Congo train Africans to help carry on the medical work.

SOME FIGURES AND FACTS

	UP	US	USA	Total
Total Number of Missionaries	255	421	1,056	1,732
Educational	93	95	342	530
Evangelistic	86	232	405	723
Medical	47	66	176	289
Other Types of Service	29	28	133	190
Total Expenditures for the World Mission Last Fiscal Year	\$995,120	\$1,783,204	\$6,067,898	\$8,846,222

The Board of Foreign Missions of the United Presbyterian Church of North America
1505 Roce Street
Philadelphia, Pennsylvania

Board of World Missions
Presbyterian Church, U.S.
P.O. Box 330
Nashville, Tennessee

Board of Foreign Missions
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York, New York



The world wide mission of Presbyterians cannot be completely defined nor described. Far and wide, there are many branches of the Presbyterian family concerned with the missionary enterprise. For another, geography is not the only measure of interest and concern. But here briefly is a partial look at what Presbyterians are doing around the world.



The ministry of the Church is to "His lambs," as orphans, cared for at the Frances Newton Hospital at Ferozepur, India, have their noon day meal on a sunny veranda.



The celebration of an Indian festival is one of the activities of the Mission at Picalqui, Ecuador, which carries on a unique program of educational, agricultural, medical and evangelistic work.



Open air services attract many of the poor people who live in the vicinity of the Vista of Mai church in a populous seaport district in Chile.



Through Inter-church Aid and the ministry of fraternal workers, Presbyterians seek to help the thousands in Germany who have escaped from behind the Iron Curtain.



A literacy campaign in Egypt gave many adults their first opportunity to learn to read.



A future preacher in Thailand develops skill as a mason in the Chiangmai Work Camp.



A wayside clinic of the Presbyterian Church is the only medical service available for many people in Ethiopia.



At the Jibrail Rural Fellowship Center in Lebanon pioneer work in fundamental education for girls has won the commendation of the Minister of Education, and the program is serving as a model for similar schools sponsored by the government.



In Southern Sudan African school boys go to church as a part of a program of evangelism and Christian education which is of particular importance in Africa today.



Shikoku Christian College students are intent on their work in the chemistry laboratory. The College is a part of the mission educational program in Japan.



Members of a Brazilian Presbyterian Church pray before communion. This national church is also a result of the combined efforts of two branches of the Presbyterian family and is one of the fastest growing Churches in the world.

UNION CHRISTIAN COLLEGE
SEOUL, KOREA

Union Christian College, the oldest Christian college in Korea and the alma mater, of more Protestant ~~pastors~~ ministers, perhaps, than any other college in East Asia has announced brave plans to rebuild for a Christian future in South Korea. At present ~~accommodating~~ its 729 students (90% of whom are Christian) must meet in the crowded buildings of famed Yung Nak Presbyterian Church in Seoul, whose pastor, Dr. Han Kyung Chik, moderator of the General Assembly of the Presbyterian Church in Korea, is also president of the college. They have neither chairs nor desks. There is no library space. Books have been stored in the cellar. But it is on this school that the great church in Korea has historically depended for its trained leadership.

Present plans call for the building of a twenty-classroom building on a fine site across the Han River. A grant has already been received from the Presbyterian (U.S.A.) Board of Foreign Missions, and it is devoutly hoped by the Korean church that friends both in America and Korea will be moved by God to support the re-establishment of this historic school.

History. Union Christian College, or Soong-Sill ("Uphold the Truth") College as it is known in Korean, is a college in exile. It was founded in Pyengyang, the old northern capital, in 1897 as an academy in the private home of Dr. William A. Baird, opening that year with thirteen students. In the early years it was sponsored jointly by Northern and Southern Presbyterians and Methodists.

In 1907 a college department was added which received recognition from the government in 1912 as an accredited college, the only college in all Korea at that time. In 1918 Dr. Samuel A. Moffett, pioneer ~~independent~~ Protestant missionary in the north, succeeded Dr. W. A. Baird (1897-1915) and Mr. R. C. Reiner (1915-1918) as president to hold the school firmly to its Christian foundations through ten years of mounting pressures from Japan against Christian education. The school is famous in Korea for patriotism and Christian conviction, as in its fearless response to the colonial government's threat to withdraw accreditation unless Bible was withdrawn as a compulsory course. "Our ~~purpose~~ primary purpose is to teach the Christian faith," answered Dr. Moffett. "We will close the school rather than drop the Bible." The school remained open.

It soon became noted not only for its strength of Christian character and witness (20% of its graduates have been ministers) but also for its ~~music~~ ^{musical} department, its self-help industrial department, ~~its~~ and its school of agriculture, which was added in 1931 during the energetic presidency of Dr. George S. McGune (1928-1938). True to its tradition the college closed its doors in 1938 rather than submit to government demands for school participation in Shinto shrine worship.

The Present. In 1954 the leaders of the Presbyterian Church in Korea, despairing of any immediate return to the north, and convinced that the desperate need for college-trained church leadership to replace that wiped out in communist massacres could be met only by the intensive Christian training provided by small church colleges, on their own initiative and without foreign aid determined that Union Christian College must be reopened, even if only as a refugee institution. Strongly supported

by loyal alumni whose members include outstanding Koreans in all walks of life--the mayor of the capital, Seoul, the chairman of the National Assembly's powerful Foreign Relations Committee, musicians, generals, the Moderator of the Presbyterian General Assembly, the Bishop of the Korean Methodist Church, the presidents of three Korean theological seminaries, and church leaders too numerous to mention--Soong-Sill College re-opened its doors on May 1, 1954.

Almost a full third of the ~~student~~ college's 729 students are preparing for the Christian ministry. There are only three classes as yet, for there will be no senior class until next year. Fourteen of the students are girls; co-education is a new venture in Korea. Sixty of the students are sons of ministers. Fifteen of them are the sons of martyred ministers. ~~Already the College is making its impact on the life of the church and there are stirrings of new life spreading out from the campus.~~ As a result of the Christian witness of student groups which devote week-ends to evangelistic outreach, four new churches have already been started in the Seoul area.

With your prayers and your support this college can play its strategic role in the winning of Korea for Christ.

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SAM

THE TRIAL OF KOREA

by Yun-Kuk Kim

The author: The Rev. Yun Kuk Kim, whose picture appears on the cover of Western Watch, and who has written an enlightening article for this issue, holds, among other distinctions, the distinction of being Western's first and at present only candidate for degree of doctor of theology. Mr. Kim is working for the doctorate in the Old Testament department.

Mr. Kim, lured by the prospect of studying with Dr. David N. Freedman, came to Western in September, 1954, after having received a Masters degree from Princeton Theological Seminary. He took his earlier collegiate and seminary training in Korea.

Mr. Kim, a native of North Korea, was a student in Pyong-Yang Presbyterian Seminary when the Korean War broke out. He was jailed by the Communists for a month.

After his release, Mr. Kim went to South Korea where he subsequently taught school, acted as interpreter for the American Army, served in the Korean army as a first lieutenant, and attended seminary.

Mr. Kim was ordained by the Presbytery of Kyong-Pak, in South Korea, in 1951. He expects to return to Korea this summer to teach in Seoul Seminary. Meanwhile his wife carries on with their three children and as head of a children's orphanage.

----- W. R. C. .

THE TRIAL OF KOREA

by Yun-Kuk-Kim

Three factors contribute to the moulding of the contemporary situation in Korea. These three are the history of the people, Christianity, and Communism. I shall try to describe how these factors made the situation what it is, and try to show some of the problems involved.

In the year 1948, right after the recognition of the Republic of Korea as an independent country by the United Nations, there was a common saying that, I think, well represented the feeling of the Korean people towards the outside world. The saying went like this: "Watch out, Koreans! Japan is rising up again. Don't be deceived by the Russians. Don't trust even the United States of America."

Wherever you went, you heard the same saying expressed by the people of Korea. Why did they feel that way? The history of the country answers the question.

The history of Korea goes, briefly, as follows. The peninsula of Korea, occupying only 85,000 square miles, and projecting as a bridge between continental Russia and China, and insular Japan, began its history in the year 2332 B.C., which is about 4300 years ago. It was, of course, before the time of the great father of our faith, Abraham of Ur. Indeed, around the time of the Judges in Hebrew history, there was an early civilization in Korea under the leadership of King Keui-ja, who is said to have come from

China in 1122 B.C.

Believe it or not, this small homogenous country in the Far East had its own Monroe Doctrine. The Korean people did not want to bother others, nor did they want to be bothered by others. They wanted to live by themselves peacefully, without other people's interference. Therefore Korea was rightly called, "The Hermit Nation".

But the location of the Korean Peninsula among the powerful Asiatic nations made it impossible for the Koreans to keep their Monroe Doctrine. Instead, they had to face all sorts of invasions.

In the thirteenth century, A.D., the Mongol hordes struck down from the North; in the sixteenth century the Japanese invaded from the South. In the late Nineteenth century the Chinese, fighting the Japanese, tried to take the peninsula; and in the early twentieth century the Russians fought the Japanese there. With the defeat of the Russians by the Japanese, Japan became the ruler of the Korean people for 36 years. When Japan was defeated in the Pacific phase of World War 11, the big nations of the Allied Powers divided the peninsula into two pieces at the so-called 38th parallel. After three years of conferences, tea-parties, and checker games under the United Nations, the northern half was officially abandoned to the grasp of Communist Russia, while the southern half declared its independence.

Worst of all, in 1950, when the Communists started the forceful unification of the north and the south halves, all the world powers divided into two forces and began firing upon the small peninsula, killing millions of people, destroying almost everything upon the land.

Today Korea sits under the sun, still divided, exhibiting all the signs of human tragedy and with almost no hope.

That is the tragic history of Korea. No wonder people in Korea still recite the common saying: "There is no one whom we can trust."

You may be surprised to know that America was the first Western nation which entered into an official relationship with the "hermit kingdom," Korea. One of your missionaries, Mr. H. H. Underwood, wrote during the Korean war in his book called, Tragedy and Faith in Korea, as follows:

"The present terrible drama being played out in Korea is the result of the action and interaction of three countries—Japan, the United States, and Russia. There is little of praise and much of blame for all three. Let us step back a moment behind the immediate past and look to the United States' earlier share compounded as usual of good and evil. The American treaty with Korea was signed in 1882, and it was specifically in this treaty that should either of the contracting parties find itself in difficulties the other should go to its assistance if asked. Perhaps Korea should have known that the clause amounted to no more than diplomatic formality; but 24 years later, when Japan was about to seize Korea, the Emperor at risk of his life sent a personal envoy to Washington to invoke this clause. President Theodore Roosevelt little dreaming that another Roosevelt would have to fight Japan, refused even to see the envoy from Korea.

Now I shall move to the brighter side of the picture, which is the coming of Christianity to Korea.

The first Occidental to set his foot in Korea was a Jesuit priest. The Roman Catholic Church made some converts under the severe persecution wrought by the government of the old Korean Kingdom.

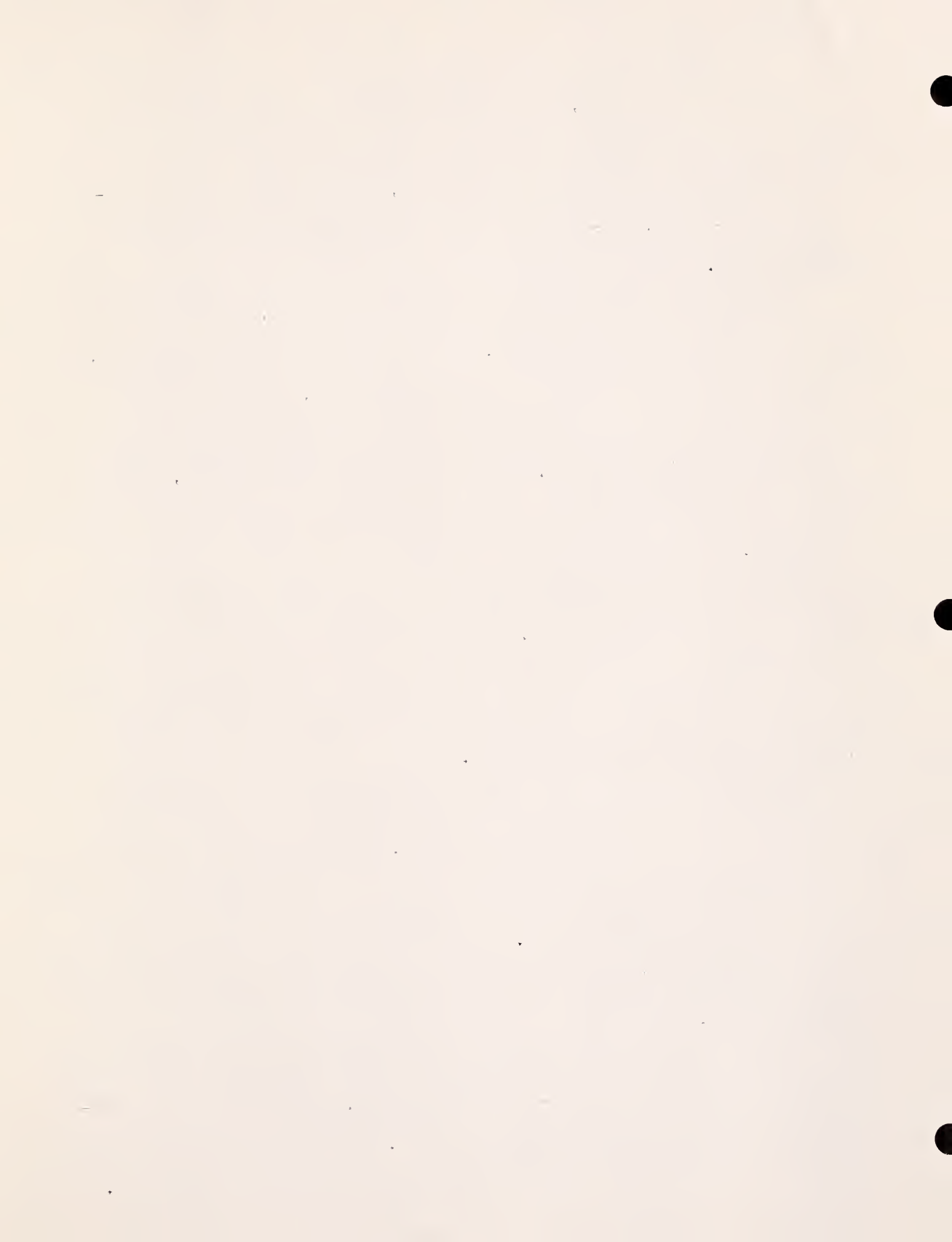
The predominant religions of the people, Shamanism, Buddhism, and Confucianism, naturally opposed the new religion, Christianity. There were also some other reasons that caused the persecution against the Roman Church. At any rate, Christianity had little strength in Korea until the middle of the Nineteenth century.

A new era began with the coming of Protestant missionaries from different countries, the United States, Britain, Canada, and Australia. The first Protestant missionary to reside in Korea was a Presbyterian medical doctor, Dr. Horace Newton Allan. He was born at Delaware, Ohio, and arrived in Korea on the 20th of Sept., 1884.

From then on many Presbyterian, Methodist, Episcopal, Baptists, and other denominational missionaries came to Korea, to preach, to heal, and to serve the people for the sake of Christ. These mission pioneers, facing all kinds of hardships and difficulties, found great success in Korea.

I think it is most proper for me to give particular honor to these missionaries. Men and women, mostly at the prime age of life, they went into Korea, far from home, and served Christ. They are, I think, to be honored and praised, not to be criticized or disdained. They were Christian pioneers, - courageous, patient, and full of love.

I am sure that you may be happy to hear that many of these wonderful pioneers were Americans. As for myself, a man came from the land where the sacrificial labor of these missionaries rooted the gospel of Christ, I cannot but give honor to these



Christian men and women. I recite, therefore, the Word of God: How beautiful are the feet of those who preach good news!" (Romans 10:15).

Many reasons cause me to praise these mission pioneers. First, there was their devotion to Christ. I was very much impressed on hearing from my senior ministers in Korea that one of the great figures of the Korea mission took his motto from First Corinthians 2:1-2, which reads: "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified."

In other words, the early missionaries did not try to give the Koreans the American or Western way of life; they did not try to impose upon the Koreans the Western civilization as though it were the content of the Gospel. They only preached the Gospel of Christ which is revealed through the Holy Scriptures.

They put emphasis upon the devotional life of the people, prayer, and Bible study as the main means of nurturing the Christian life. Their method of mission was through the three principles of which we hear so much nowadays, namely, the nurturing of self-support, self-propagating, and self-governing indigenous churches.

I am greatly disturbed by the fact that so many Christians in this country so severely criticize these mission pioneers of the past. They say that these missionaries were fundamentalists, narrow-minded, old-fashioned, trouble-makers of the Church, and so on.

If I may express my humble opinion- that is nonsense, I admit that the early missionaries were not all saints: they had defects, shortcomings, and made mistakes. But they dedicated their lives to Christ and practised what they sincerely believed; and most of all, they were those who sowed the seed of salvation in that land.

Had not they been in Korea, who could have preached the Good News to the people who had never heard of Christ?

Even if what the critics say were right, it is too bad that these so-called broad-minded, new-fashioned missionaries coming to live with the Korean people.

Ever since the American missionaries came into Korea, America has been an inspiration to the Korean people. The freedom for which America stands, the democratic ideals for which your fathers laboured, and the religious principles for which your forefathers laid down their lives have been the objects of Korean's aspiration. The great leaders of your country, such as Abraham Lincoln and George Washington, were mentioned often in the public gatherings.

Here again your missionaries should be given credit for representing the good aspects of your country. Their fair dealing with the people, their honesty, sincerity, and sacrificial labours made the people admire and believe that Americans were wonderful people and had a wonderful country where freedom, justice, and equality were practiced.

At the end of World War 1, it was known to the Korean leaders that the president of the United States of America, Dr. Woodrow Wilson, declared that that all the nations on earth, regardless of how small they might be, should be given freedom and independence. In compliance with his statements the Koreans, under the leadership of the Christians, declared their independence from their Japanese rulers.

It was on the first day of March, 1919, as the church bells rang, that all the Koreans formed a nation-wide demonstration. The declaration of independence was signed and read publicly in Seoul. This was a peaceful movement because the leaders of the movement strictly prohibited the use of any means of violence against the Japanese. They simply declared to the world that they were not Japanese; they were

people of an independent country.

But the Japanese were not peaceful people. They shot down 8,000 Koreans that very day on the street, 200,000 people were arrested, and many of them later died in prison. The remaining leaders of the country had to leave Korea. Some found a refuge in Hawaii, some in China, some in Russia. After that the Japanese rule became more cruel and more strict. The national flag was banned in every official gathering. Children were taught Japanese; and Japanese idol worship was enforced among the people. Mission schools had to be closed and the missionaries had to leave Korea, Hundreds of Korean Christians were imprisoned. Many churches were closed.

Worst of all, during WWI Korean youngsters were driven into the Japanese imperial forces to be the front-line targets in the Japanese armies. It was a period of darkness.

But Almighty God was merciful and powerful. As Japan was defeated by the Allied Powers, the Korean people were liberated from the Japanese grip of Iron. On the fifteenth of August, 1945, Japanese imperialism and Shinto heathenism fell down to the ground. The strong gates of the imperial prisons were opened for the Christians and national leaders. Church doors were wide open; and it seemed that Korea was going to be a Christian nation.

Happy crowds sang with the singing of their nation anthem, " This freedom came from beyond the Pacific Ocean," indicating that America was to be given the first honor for the liberation of the Korean people.

Even the non-Christians praised God and gave thanks to the freedom-loving people of the UNited States of / America. They were looking forward to seeing the apostles of peace come back soon.

But alas!. It was only a splendid and sweet dream.

IN order to clarify my story, I must say at this point that I was born and raised in the Northern part of Korea, and when the great happy day came I was there.

A day or two after W W II ended the terrible facts were known to the people. Korea was to be divided at the 38th parallel, and the northern half was to be given to Russian soldiers who were dashing into the land with hundreds of tanks, canons, machineguns, and many trucks made in the U.S.A. Suddenly the northern half of Korea was swallowed up by the Communists.

I do not need to go into all the horrible aspects of Russian occupation, how the Russians control human minds, and how they eliminate the freedom-loving people, because these are well known to us. But here I would like to tell you something strange about the Russian soldiers.

We think of the Russians as all being materialistic, brutal, inhuman, and horrible. But strangely enough, that was not quite so.

The strange thing about them was that they had a sense of mission for their own cause. They knew, it seemed, where they were standing and why they were standing there.. They gave the impression that each of them knew exactly why he was in Korea, and each of them seemed to have assumed the task of indoctrinating the Koreans.

For instance, suppose a Korean asked one of Them, "Why are you here in Korea?" He answered definitely, "I am here in order to liberate the Korean people from the Japanese imperialism."

Or suppose the inquirer should pursue his question further, "Why should you care about the Koreans? You are a Russian?" He would answer with a smile, "Because I am a friend of your people and all the people who are in need of me."

But the Korean knew that the Russians were robbing Korean houses; so he would question, "Well, let me ask you again. How can a friend rob a friend?" He would answer again with a smile, "Listen comrade, you are still dreaming with the capitalistic system of thought. Is it wrong to take some things from one of your good friends in order to help another less fortunate friend elsewhere? We do not take anything for our own sake."

The Russian soldiers had all the answers; and the answers were not materialistic but idealistic. With their answers and by their behavior, the Russians made themselves friends of the Koreans.

They addressed the Koreans as friends, and they made the Koreans address them as friends. They lived with them, ate with them, drank with them, slept with them, thus capturing the minds of the Koreans.

Now let us turn to our side, to the southern part of Korea where the United States Forces came in.

The Korean people gave the American soldiers a hearty welcome. They welcomed them as representatives of the great ideals for which your country stands. They welcomed them from the bottom of their hearts as liberators of the Korean people.

The Koreans believed that these good-looking American boys were the same kind of Americans whom they had known for more than half a century, namely, the Christian American missionaries. I am sure that all Koreans will agree with me when I say that there was no feeling of grudge or even

towards the American boys at the beginning. Rather they were happy to have your young boys as occupying forces for the time-being.

I need not go into the philanthropic works of your young boys, how many dollars they donated for the poor orphans, how many things they brought from home to feed and clothe the poor Koreans, how they helped the Koreans to build houses and schools, and so on. We all hear about it often. And let me express my hearty thanks for it..

But now I must tell you something else about the American soldiers which is quite contrary to your ideals. I am not thinking of some of the cases of immorality, of some of the wrongs done to Korean civilians by particular young men, because these are common phenomena among the soldiers of all countries.

The strange thing about the American soldiers was that they had no idea about their cause. And they gave the impression that they were doing philanthropic acts because they had much, not because they were friends of the Koreans.

In the first place, most of the boys did not know why they were in Korea. If any Korean should ask one of them, "Why are you in Korea?" he would say, "Who knows? The top boy ordered me to come to Korea, that's all." "Is that all?" the astonished Korean would ask. "Isn't it true that you are here because you want to help your Korean friends to expel the Communist invaders?"

The disgusted G-I would curse this peculiar-looking dirty Korean: "Korean friends? You gooks! If it hadn't been for this blankety-blank war, I'd be home with my girl friends. Who cares about Korean gooks?"

Dear friends, I may be exaggerating some of the facts, or I may not. At any rate, the general impression your young boys made was something of this sort. They did not call the Koreans friends; instead, they called them gooks.

Of course, we have to understand the disgusted, unhappy G-I's attitude when he had to stay in a dirty and stinky place like Korea. But that is not the whole explanation. Some of the younger boys-I should say many of them-behaved as though they belonged to some tremendously superior race of human beings, while the Korean gooks belonged at the bottom of the inferior groups of human beings.

It was a real tragedy for the Koreans to discover that some of your boys had never been touched by the basic principles of Christianity-or rather I should say, by that general commonsense of all the people of the world which holds that human beings are basically equal, regardless of their differences or material possessions.

I am sorry to have to say these things, but I think it is very important for the leaders of the Church to know how misunderstanding is fostered by such an attitude.

Here is another thing. Once a Korean gets the idea that the Americans don't care what happens to the Koreans, then the questions arise in his mind: "Why then are these boys here? Why do they give material things to the Koreans?"

Since he does not get satisfactory answers from the Americans themselves, he is apt to get the answers from the other side, namely, the propaganda of the Communists against the United States.

Now I shall go on to the concluding part of my talk with a simple story that I heard from one of the American missionaries to China.

There was a man in China who had much money, a beautiful wife, and two or three Ph.D. degrees received from educational institutions abroad. But one day this young scholar abandoned all of his privileges and went deep into the jungle of south China. There he lived in a hut with ignorant people, and began to teach them how to read and write. He was sacrificing all he had for the common people of China.

The missionary went on and said to the audience, ~~to the audience,~~ "I think this is a mis-
Do you suppose that this young man was a Christian? How I wish ~~he~~ had ^{he} had
~~take for he~~ been a Christian!! But he was not a Christian; he was a Communist.

This is a peculiar phenomenon, but it is a fact. The young Communists, well-educated in their ideals, do sacrifice themselves for their cause—Communism. They entirely give up their lives for what they believe.

And Communist intellectuals, although these are often the first victims of the Communists, with their sacrifices make the people believe in Communism. We hear so many stories of their dying for their cause. These intellectuals pave the way; then the force behind them catches the people; and so today, 900,000,000 people are under the control of this terrible idea and power.

Let us think of the Christians. The other day I was talking to a young people's group in one of the Presbyterian churches around here.

When I finished my talk, one of the young men in the group said to me,

"Mr. Kim, I think actually Americans don't want to conquer the world. We don't want to indoctrinate the people of the world; we don't want to bother others, nor do we want to be bothered by others. What we want is to live alone peacefully and happily with what we have."

Of course, he was not like you and me who are supposed to have convictions that we have a mission to preach to the world. So mentally I stepped back about a mile and said, "How true!. I want to agree with you. The trouble is, when we do not care for the outside world, the Communists take advantage of our neglect, and eventually we can do nothing but fight. For we have lost our opportunities to lead in the right way many innocent people whom we could have led if we had cared.

Therefore it seems imperative for the preservation of the world, for the sustaining of peace, for us to care for people who may easily become the victims of the Communists." I do not know whether the young man was satisfied.

Now, seriously, I should like to raise the question: "We, as Christians, we, as servants of Christ- don't we care what happens to people?"

Emphatically, yes, we do. We care for those people who are under the Communist regimes; we care for those who are apt to become the victims of the Communists; we care for any soul who is created by God and for whom Christ died on the cross.

This is the time when great world forces are shouting appeals to suffering people who stand in despair wanting an answer. Christianity cannot make just a whimpering appeal while these forces are making such a potent demand.

Would I be wrong to say it?-Now is the time for us to take the word of Christ seriously when he said, "If any man would come after me, let him deny himself and take up his cross and follow me". (Mt. 16:24). For Christ also said, "We must work the works of him who sent me, while it is day; night comes, when no one can work." (John 9:4)..

SEVERANCE UNION MEDICAL COLLEGE
Alumni Association
Seoul, Korea

May 1955

Board of Executive,
Severance Union Medical College

Dear Sir:

In the name of 1,300 graduates of Severance Union Medical College, we take the liberty of conveying you the following statement which was unanimously adopted by the Special Convention of Alumni Association of the college, held on April 30, 1955, to the effect that we object to the presently proposed plan of annexation of Severance to Chosun Christian University; in order secure a positive countermeasurement to alleged plan which to our consternation was to shape rapidly the destiny of the Severance.

S T A T E M E N T

In the name of 1,300 graduates of Severance, we

1. object strongly to the plan of annexation of Severance Union Medical College to Chosun Christian University.

2. organize a Protest Committee, consisting of nine members elected, and being endowed to conduct necessary activities in connection with the hereby proclaimed purpose.

X X X X X X X X X X X X X X

The Protest Committee, in consequence, adopted the following resolution, to wits; you, as a member of board of executive of Severance Union Medical College,

1. to render hearty sympathy and cogent understanding with the genuine desire of ours,

2. to desist from progressing action toward alleged annexation plan.

3. to participate with our scheme to have the Severance developed into and University, consisting of College of Dentistry, that of Pharmacy, Nursing, Public Health, and Liberal Arts course (Present preparatory course)

4. to convey our desire and requisitions to Board of Cooperative Mission, Korean Christian Education in New York.

5. and to response on this matter without delay.

Sincerely yours,

Chang Soon Choi

Chang Soon Choi, M.D.

President

Severance Union Medical College
Alumni Association



CHOSUN CHRISTIAN UNIVERSITY

SEOUL, KOREA

OFFICE OF
THE PRESIDENT

October 13, 1955

Dr. Edward Adams,
Presbyterian Mission,
Seoul, Korea.

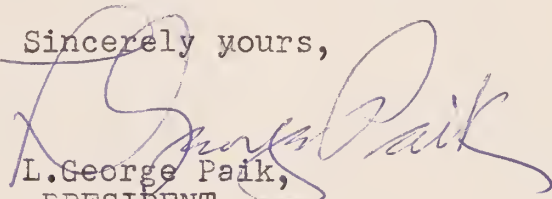
Dear Ned:

Mr. Shinn of this Institution may have written you acknowledging the receipt of two checks amounting to Hw.57,125.00 which is indicated to be used in connection with my 60th birthday. I wish to thank you for this sacrificial contribution by our friends at home and abroad. I doubly appreciate that my missionary friends who are already giving time and energy generously to the development of this Institution, make this sacrifice just to honor this unworthy servant. I would appreciate if you will carry my sincere thanks to the members who made this donation possible.

All the monetary gifts that come in during the celebration have been accumulated and set aside for a memorial scholarship fund. Trustees have been appointed to conduct the matter in a businesslike way. The amount is not great, but I do not feel we should make use of these gifts for a personal purpose. The contribution from you friends will be added to the fund and will be applied to help the faculty of this University.

With deep appreciation and personal regards.

Sincerely yours,



L. George Paik,
PRESIDENT

CHOSUN CHRISTIAN UNIVERSITY

SEOUL, KOREA

OFFICE OF
THE PRESIDENT

December 30, 1955

Dr. Edward Adams
Presbyterian Mission
Seoul, Korea.

Dear Dr. Adams:

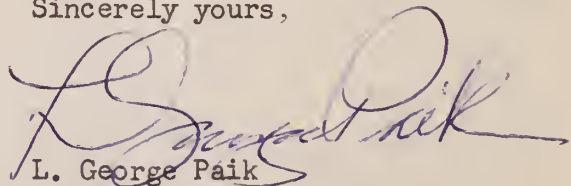
Mr. Horace Underwood has shown me your letter of November 28, 1955, about the rehabilitation of faculty residences on the campus for Presbyterian occupancy. Basically this should probably be the responsibility of the University, but at the present time it would be most difficult for us to provide adequately for such rehabilitation, and we very much appreciate your willingness to do this for the Presbyterians assigned to the University.

The repairs on the house Horace is now occupying amounted to \$8,500 including complete overhauling of the house, new heating system, the new garage, fence and storm windows. As you no doubt know, the only house now vacant is the former Methodist house, and that is to be repaired for Mr. Robert Sauer. We therefore need an additional house for a Presbyterian, and estimate that it would cost about \$15,000.

Although no second Presbyterian has yet been assigned to the University, we have a standing request for additional personnel, and a specific request for the assignment of either Dr. Peter Van Leirop or Dr. Samuel Moffett, so we would like to get started on a house as soon as possible, in order to be ready when someone is assigned here.

With personal regards,

Sincerely yours,


L. George Paik
PRESIDENT

March, 1955

1. Preamble Missionaries assigned to Korea are coming to a field where the general situation is still fluid and where there is a considerable difference between conditions in the various stations. The following background information and suggestions should be checked by further correspondence with individuals on or fresh from the field, and from your prospective station if possible. You will have to make decisions on matters on which reliable opinions differ, and it will be best to collect more than one set of advice.

The climate of Korea is somewhat similar to that of Ohio in temperature range. There are cold winters and hot summers, plus a rainy season in June-July.

The missionary residences are usually about 50 years old, brick, with the general architecture corresponding to houses built at that time in the States. All houses are supplied with electricity (110 volt 60 cycle A.C. current) and running water. Utilities are not as dependable in Korea as in the U.S.A., and there are times when either may fail.

2. Basic furniture Window shades, screens, and storm windows are furnished for each house.

One half the usual outfit allowance granted to new missionaries for Korea is maintained on the field for the purchase of basic furniture for each family. The list of basic furniture furnished each household on the field is as follows:

Living room: davenport, 2 matching chairs, coffee table, nest of three tables

Dining room: dining room table, 8 chairs, buffet (where not built in)

Study: Large desk and chair per adult, filing case, book cases (built in, 60" glass doors)

Bedroom: chest of drawers per person, double bed & springs (single beds in some cases), mattresses

Guest bedroom: chest of drawers, bed or beds, mattresses

Kitchen: range, table, stepladder chair

Miscellaneous: 6 folding chairs, one folding table, same height dining table

There can be a choice in the color of slip covers for the living room furniture cushions; in order to plan a color scheme, correspondence with the field furniture committee will furnish details (names of committee obtainable from field representative)

The field has been giving the new missionary a choice of wood, coal, or kerosene kitchen range. Advice varies. Since all fuel supplies are at times spasmodic, it might be well to plan on bringing a small auxiliary unit (such as a three burner kerosene stove, or one or two burner hotplate) to supplement the main range, or to use in summer when excess heat is not wanted.

3. Necessities We suggest that the following be brought from America: dishes, curtains, drapes, silverware, linens, pillows, electric iron, ironing board, kitchen utensils and equipment, light bulbs, kerosene lighting equipment for emergency use, clocks (not electric) sewing supplies, miscellaneous items such as tools, thumbtacks, etc..

4. Comforts or luxuries We suggest that you consider bringing any of the following things which are important to you:

radios, record players, records, cameras, films, typewriters, sewing machine, refrigerator or ice box, rugs, lamps and lamp shades, tape recorder, piano, musical instruments, pictures, washing machine, Perfection heater, electric hot plate, electric fan, electric roaster, carpet sweeper, vacuum cleaner, hand mimeograph machine (stencils, paper, ink, inkpads), garden tools, lawn mower, various electric appliances (not clocks)

5. Suggestions for personal goods. Bring a good supply of soap, toothpaste, shaving cream, hand lotion, etc., toilet paper, aspirin, gauze, all sanitary and medical needs.

Women may bring any cosmetics they wish to use, home permanents if desired.

If glasses are worn, extra pairs of prescription glasses, plus one pair of sunglasses.

A good supply of writing paper, books, etc.

6. Suggestions for clothing Bring an ordinary supply of seasonal clothing similar to what would be required for similar work in the States.

For children, purchases should be made to allow for growth.

Special suggestions: For all women, regardless of current styles in the States, we do not advise bringing sleeveless dresses. Short sleeves are not unacceptable, but work bringing women into constant contact with nationals (such as country evangelism or nursing), would require some supply of longer sleeved garments or uniforms, or jackets or sweaters with sleeves. Older women should avoid vivid colors, especially red.

A good supply of warm clothing is very desirable if work is to be in Korean institutions or in the country. Korean buildings are often unheated. Since shoes are removed in many places, it might be well to bring several pairs of warm slipper socks for comfort.

A good supply of shoes should be brought. Shoes are one of the hardest things to plan on getting here. For women, several pair of low heeled shoes will be necessary.

Korean dressmakers are sometimes available, so materials can be brought with the expectation of having clothing made up. This might be especially practical in the case of children.

Swimming and some sports are available, so sports clothes may be brought. In "normal" times, there are sometimes occasions for evening dress.

7. Suggestions for food This is about the hardest thing to give information on. We have been obtaining "American" food through purchase from the Army up to this time (March 1955) and we ourselves are wondering about the stocks in the local markets now because of our cut-off from the privilege of purchasing from the Army commissary. There is a possibility of a cooperative purchasing agency for missionaries, but this is only in the planning and setting up stage at the present time. In any case, no person not in the station to which a newcomer is assigned could give advice as to advance purchases of food. It would be wisest to write to a housewife in one's prospective mission station about this, asking for detailed information on the situation at the time. One can probably get along on the market, although staples may be hard to get at times.

8. Purchasing here in Korea Purchases in the U.S.A. can be supplemented with purchases from the local markets; there are many things available. The newcomer will encounter some difficulties, of which these are typical.

The language difficulty at the beginning.

The system of bargaining with the prices being automatically increased for foreigners.

The possibility in some cases of the available goods being stolen goods, which would bring some hesitation to Christians, although there is also, of course, a supply of legitimate goods.

The spasmodic unavailability on the local market of certain items.

A lower quality in some cases, for example, kitchen pans should be tested for leakage before purchase.

9. Other possibilities for purchasing goods after leaving the U.S.A. If a family is coming by way of Japan or planning to visit Japan or Hongkong during the first vacation, there is a possibility of purchasing a few things there which are not available in Korea.

Montgomery Ward will probably fill international mail orders. How secure international ordering will be, we do not know, because up to now we have had APO (now discontinued).

10. Customs and registration. Bring a couple of dozen of passport-type pictures and hope that they last. The Korean government likes to know what you look like.

11. Single missionaries, men. Living arrangements vary for single men. Correspondence is advised. Quite often it is with a family, but any single man coming out is advised to bring, besides basic clothing, etc., the following: sheets, towels, washcloths, pillow, blankets, bedspread, curtains. If the man will be living alone or with others, he is advised to correspond regarding the necessity for things such as dishes, kitchen equipment, etc.

12. Single missionaries, women. The usual arrangement for single women is sharing a house with other single women on the field. In such a case, it would be well for any appointee to correspond with the single women with whom she will be living, to find out what would be desirable or needed, since usually such possessions as dishes, silverware, etc., are pooled.

13. Security of property. There is some theft, and the Far East situation may possibly erupt in hostilities. Thus, while one can feel fairly safe in bringing ordinary items, bringing such things as family heirlooms, irreplaceable pictures, or objects of great material or sentimental value should be made a matter of careful thought. Anything you would regret very much to lose should not be brought.

14. Babies and children. Correspondence, detailed, is desirable with parents in your prospective mission station, on such subjects as availability of milk supplies, food, clothing needs, etc.

15. Used goods. You will find in many cases that used goods, especially large household appliances and cars, will be less subject to high duty rates than new, fresh from the store goods.

This section has to do with specific circumstances as they exist at the present time, and is, as the title suggests, supplemental to the main list.

FURNISHINGS

1. Curtains and drapes may be brought, or the material for them may be brought, or locally available cloth may be bought on the field (relatively expensive for relatively inferior goods), or material may be ordered from the States after arrival, subject to import duty at a probably unpredictable percentage. It is probably well to plan on making the curtains here because of odd shaped and odd sized windows. Families should write to their prospective stations for measurements.
2. Linens and blankets should be brought out. Allow four warm all-wool blankets or their equivalent per bed. Bring pillows as necessary. Allow table linen for relatively large number and frequency of guests in Seoul, fewer in other stations. Allow sheets and blankets for yourselves, plus guest beds.
3. Mattresses have caused some discussion. Those furnished by the mission are Japanese innersprings which are satisfactory to some, but a few people have complained about them. If you prefer a hard bed, correspondence will ascertain for you the size of the beds furnished, and you will be able to bring your own mattresses (and/or beds) out from the States with you.
4. Few locally available items of kitchen equipment are durable. Bring pots and pans. Stainless steel first choice if you can afford it, heavy gauge aluminum next, enamelware is last choice because it chips in transit and in the relatively rough treatment it receives in the kitchen. You will need bread pans besides other baking equipment.

Several good teakettles will come in handy because of the necessity of boiling all drinking water.

5. Stainless steel tableware is brought out by some families rather than sterling. China should be most carefully and personally packed. Those passing through Japan can buy complete sets in any price and quality range and bring them in by hand in wicker baskets. Many families have brought plastic dishes. Dishes, glasses, and chinaware are poor quality and expensive on the local market.

6. Laundry equipment. Many families find that a medium range washing machine saves wear and tear on clothes. The alternative to a washing machine is to have things done by hand, and Korean laundresses tend to SCRUB. Avoid the automatic home laundry type of machine. The old fashioned machine uses less soap and water.

Hand laundering. Bring washboards, wringer. It might be wise to correspond with someone in your prospective station concerning the availability of good washtubs.

Bring an ironing board and iron; an electric iron is all right, and no voltage regulator will be necessary.

7. Rugs. Some types of straw rugs are becoming available but are not inexpensive. Hooked rugs can be made to order, sometimes. Cotton rugs are more easily cared for than woolen carpets. Some missionary rooms currently have bare floors or one or two small scatter rugs.

8. Lighting equipment. Bring both a good supply of lightbulbs and whatever lamps you wish. It would also be well to get some kerosene lighting equipment. We would suggest mantle lamps including one electric converter per lamp, wall mounting rings, shade tripods and shades (be sure to include extra rings--one for each room, extra mantles--about six per lamp, and wicks--about 2 per lamp, and chimneys--about 4 per lamp).

ELECTRICAL EQUIPMENT AND GADGETS

1. Be sure your equipment is for 105-117 volts (110 volts) 60 cycle A.C. current.
2. Radios. A variety of stations on the standard broadcast band afford programs in Korean, Chinese, Japanese, Russian, and English. In Seoul the Christian Radio Broadcasting Station is available on both 770 kc and on 104 mc FM and carries much high-fidelity classical music, and the Armed Forces radio station carries many American programs. No other FM broadcasting at present or contemplated, and no TV at present or contemplated. Those wanting shortwave should find sets comparable to the Zenith all-wave 3 way portable (AC-DC-self-contained battery), or the Hallicrafters models S-38D or S-53A, or the National SW-54 both reliable and satisfactory. Those bringing more complex receivers than these should have them completely overhauled and re-aligned before packing. Service and repair is adequate only for the most familiar types of equipment. Bring spare tubes.
3. Record players. Those bringing record players should bring their own records; few are available locally. Bring a spare cartridge and extra needles.
4. Refrigerators. Opinions differ as to whether electric or kerosene is first choice. Some families buy ice. Use any refrigerator you bring before packing it to avoid the duty on new appliances.
5. Tape recorders. Bring a supply of tape if you bring a tape recorder. You may find several uses for a tape recorder, including helps in language study and communications with friends and supporters. Write E. Otto DeCamp, Presbyterian Mission, 136 Yun Chi Dong, Seoul, for information on tape at reduced prices.
6. Sewing machines. You may want to buy an electric machine which is convertible to hand power. There is a Singer agency in Seoul.
7. Washing machine. See under laundry equipment, page 1. Bring an old fashioned wringer type, preferably, used.
8. Vacuum cleaner. You will probably find that a hose-type vacuum cleaner will have many uses if you wish to bring one.
9. Electric heaters. Fan-forced heaters come in approximately 1350-watt and 1650-watt sizes. Avoid larger sizes. Some have built-in thermostats and/or automatic cutoffs which turn the heater off if it is knocked over. The sun-bowl reflector heaters come in approximately 600-1000 watt sizes.
10. Electric fan. Even a small electric fan can add much comfort to a household on hot summer nights. The exhaust window fan type could be a welcome addition to a house, and can be obtained from \$30.00 to \$50.00.
11. Electric clocks. Do not bring.

12. Toasters, electric percolators. There are times when the electricity goes off at the psychological moment! But usually it is quite dependable.
13. Mixers, electric roasters, etc. Bring if you choose.
14. Electric iron. Yes. As far as we know, no one has brought out an electric ironer, though one or two have mentioned such a possibility.
15. Voltage regulating equipment. Most electronic equipment will require the use of voltage adaptors to prevent damage by the low line voltages. These can be obtained locally. They should have automatic cut-off devices to prevent the line voltage from rising above 120 volts. Refrigerators often require a heavier type of adapter. Get competent advice.
16. Charges. In some localities in Korea, you will find a somewhat strange system for charging for electricity: once by the meter reading, once by the number of wall plugs, and once by the number of electrical appliances. As one can guess, rates are rather high.

MISCELLANEOUS EQUIPMENT

1. Typewriters. These are considered almost a necessity by some. Bring a full and ample supply of typewriter paper, ribbons, and carbon paper.
2. Mimeograph machine or duplicator. Although the Board furnishes this service, many like to duplicate letters on the field, adding personal notes to their mimeographed letters. If small hand models are brought, be sure to include stencils, mimeograph paper, ink, ink pads, etc.
3. Korea is used to cameras. Good photo-finishing service is available for black and white work. There is a Kodachrome laboratory in Hawaii, but there is uncertainty about mailing film.

Almost everything in the way of cameras is available on the local market, over a wide range of prices, but much is stolen. Those coming through Japan can buy good Japanese cameras at relatively low prices on the way in, but should either know their cameras or get good advice. Stereo is not available; those wishing to work in the three-dimensional medium must bring everything with them.

4. Films. While most kinds of film are available on the local market, it is expensive and not always reliable even if the cartons appear untampered with. A full year's supply, distributed through your hand baggage, is advisable. The Board's audio-visual department will buy very fresh film for you on request on any number, at wholesale prices. Kodachrome which you have kept yourself and know that it has been kept from heat and moisture is ordinarily quite fresh and usable a full year after the expiration date. Do NOT pack film in hold baggage or freight, as this will mean weeks of high temperatures.
5. Projectors. They will not ordinarily require adaptors. Screens should be brought in with the projector if you wish them.
6. Accessories. Whatever filters, brushes, tripods, slide mounts, files, handbooks, tissues, darkroom equipment, lenses, adaptors, photoflood bulbs, flashbulbs, and the like which you plan to use, if any, it will be much cheaper to bring them with you. The local supply is not dependable, and the mails are not settled down.

7. Pianos. You will find them useful and enjoyable. It would be wise to bring along simple tuning tools if you have a knack for such things. Through Church Purchasing and Service Agency very satisfactory buys have been made. A spinet type, if otherwise satisfactory, requires less shipping volume. Any personal musical instrument is a welcome addition to the life of the home and the community.

8. Automotives. Before planning to bring out any vehicle to the field, it would be wise to correspond fully and definitely with the Field Representative about it.

9. Bicycles. Consult members of your prospective station. Various grades of Japanese bicycles are available for those coming via Japan. Bicycles for children are best brought in with your freight, as later imports rate much higher duty.

10. Toys. Check with other parents on the field. Different types of toys are available here, though the supply is probably small, and quality not always reliable, and type not always of the kind the children will have been used to.

11. Hobbies. Bring whatever is necessary. Do not bring collections you are not ready to part with.

12. Magazines. These may be received regularly through the international mails. Advise your publishers as far in advance as possible. In Seoul, Time, Life, Newsweek, and Readers' Digest are available on the newsstands, sometimes earlier and cheaper than by subscription.

13. Books. Bring what you wish; sending via international mails is relatively inexpensive and there should not be too much difficulty providing the address is correct and full and legible. Mailing requires small parcels, check.

14. Tools. Every tool you own, mechanical, carpenter, or garden, you are urged to bring.

15. Medical supplies. Although hospitals and clinics are functioning, they are not always conveniently at hand, and they are often out of some particular item. For this reason, you are advised to bring at least one full year's supply of any medicine, drug, or food which is necessary to your health. In addition, you are advised to bring extra pairs of prescription glasses, a well-stocked first aid kit, at least a pound of D.D.T. powder, and probably up to half a dozen insect spray bombs.

16. Canning supplies. If you wish to do canning, it will be necessary to bring out all the equipment required. If you are not accustomed to canning, get competent advice before deciding on what materials to use.

17. Home supplies. The following types of items are usually expensive or hard to obtain locally, and their exceeding usefulness makes them worth the special mention:

Reliable hardware, nails, screws, padlocks, hasps, bolts, hinges. Electrical fixtures, extension cords, double sockets, half plugs, etc. Twine, string, strong brown paper, aluminum foil, wax paper, shipping tags, staples, pencil sharpeners, a rugged and indestructible can opener, hammer, sewing supplies and accessories, heavy nail-puller.

18. Perfection kerosene heater. One person recommended Model 730 very highly. You are advised to bring a minimum of one, with a supply of spare wicks (9-12).

19. Cloth for clothes, drapes, dust covers. Most locally available cloth is either expensive, imported, inferior, or some combination of the three. Those who wish to bring along supplies of cloth for making up later will find they have saved paying double or triple on ordinary materials, and that the newer synthetics are not available here. All washable or work-saving materials such as broadcloth, plisse, denims, washable blends of orlon and wool, flannels, drills, twills, etc., will find ready uses and may solve the problem of children's clothes especially. Sewing women and tailors are available. Those coming through Canada or Hong Kong may find opportunity to buy good wool goods for much less than the U.S. price; those coming through Japan may find opportunity to buy some types of silk at reasonable prices. But get good advice unless you know your materials.

20. Extra furniture. You may wish to bring out extra furniture beside that mentioned on the basic furniture list.

21. Clothing. Bring a good supply of warm clothing and also for hot, high-humidity summers, easily-washable, no iron cottons would help in all departments. Cleaning may be a problem in your prospective station, write to someone in the station about this matter, because it may affect your choice of wardrobe.

22. Mosquito netting, mothballs. These protections against insect pests may prove quite desirable.

M E N U

Club Mandarin 26 October

1. Spring rolls
2. Won Ton Soup
3. Beef and Green Peppers
4. Braised sharkfins
5. Braised mushrooms with spinach
6. Fried pork balls
7. Steamed chicken with bamboo shoots
8. Rice
9. Chinese Tea

May 1954

Open club made into County center.

UNICEF limited hats. Infants & Children Emergency Fund.

Should use old truck to take students to County - savings - relief - Geneva home to club home - to work home -

June 1954

mention for hostel (Sam Kong) - Young Sam.

July 1954

Chaplain Luncheon mentioned.

Sept

Mention of white churches.

Dec 1954

mention of Brookline Va Fellowship.

May 1955

mention Beth Parsonage -